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The Kashmirian Atharva Veda, Book Two.—Edited, with critical notes, by LEROY CARR BARRET, M.A., Ph.D., Dartmouth College, Hanover, N.H.

Prefatory.—The second book of the Kashmirian AV. is here presented, elaborated upon about the same methods and principles as was the first book, published in volume 26 of this Journal. As in the first book so here the transliteration is regarded as of first importance: the publication of Bloomfield's *Vedic Concordance* makes it unnecessary to report variants in full as was done for the first book, but if a hymn or a stanza appears in the *Concordance* then at least one reference is given, so that practically all the new material is immediately evident.

It will be noted that sometimes the transliteration of an entire hymn is given followed by an emended version, while again transliteration and emendation proceed stanza by stanza: no strong objection will be made to this freedom, if it is remembered that the work is still in an experimental stage. But it may be objected that while the word "experimental" is used here in the preface, further on the emendations are proposed with an air of considerable certainty: for I am sure it has not been possible to indicate successfully just the shade of certainty I feel concerning the proposed readings. Let us discuss the situation. Here is a manuscript, the sole and only one of its kind, written in such a slovenly fashion and so corrupt that in many places the true reading can never be attained: some of the hymns it presents are known in other texts, the rest are not known in any other text. In editing a hymn which appears both here and elsewhere one is constantly tempted to think that the Pāipp. reading is only a corruption of the reading given by the other text, because one gets to feel that any and all mistakes are liable to appear in this manuscript. The easy thing then is simply to set down the reading of the other text as the correct reading of

the Pāipp, but just because it is easy it creates a tendency that needs to be restrained. When we take up new hymns there is always a temptation to indulge freely in conjectural emendation, which is indeed a pretty pastime, but not productive of firmly founded results: when a pāda or a stanza seems senseless (a conclusion which may sometimes be reached too readily) it would not be difficult, at least in some cases, to write one sensible and suitable to the context. But this is not criticism. Emendations are suggested here which are pure conjecture and not to be regarded in any other light; surely here if anywhere conjectural emendation has its opportunity but here as everywhere its value is very slight. Such are the principles I have tried to follow in editing this text: this statement of them may be taken too as a protest against certain methods of textual criticism, the methods of those who so gaily chop or stretch texts to make them fit a preconceived theory.

The transliteration is given in lines which correspond to the lines of the ms.; the division of words is of course mine, based upon the edited text. The abbreviations need little explanation: Q. is used to refer to the AV. of the Çāunikiya School, and ms. (*sic*) is used for manuscript to avoid confusion with the other abbreviation MS. The signs of punctuation used in the ms. are pretty faithfully represented by the vertical bar (= colon) and the "z" (= period): in transliteration the Roman period stands for a *virāma*. The method of using daggers to indicate a corrupt reading is that familiar in the editions of classical texts.

Introduction.

Of the ms.—This second book in the Kashmir ms. begins f. 29b, l. 6 and ends at the bottom of f. 48b,—19½ folios; of these f. 43 is badly broken and from f. 42a the larger part of the written surface has peeled off: other than this there is practically no damage to the ms. in this part. There are as many as 20 lines to the page and as few as 15, but the most of the pages have 17 to 19 lines.

Numbering of hymns and stanzas.—In this book there are no stanza numbers and furthermore the end of a stanza is not regularly indicated by a mark of punctuation; often a visarga or virāma is the only indication of the end of a hemistich. Most frequently the colon is the mark used if any

mark appears. Except when rewriting a stanza corrections of punctuation have not been mentioned regularly.

The hymns are grouped in anuvākas, all properly numbered save the tenth. The anuvākas consist of five hymns each save that the sixth has six. Practically all the hymns are numbered,—only three times is the number omitted and only five times is the wrong number written. At the end of No. 49 stands a sort of colophon, imam rakṣāmantram digdhandhanam (*sic*); after some formulae which are thrust into the middle of No. 50 stands iti agnisūktam; and after No. 69 stands iti ṣaḍṛtasūktam (*sic*).

Accents.—The accentuation in this book is about as poorly done as the punctuation. Accents are marked more or less fully on 30 stanzas of 12 different hymns, not counting a very few cases where an accent stands lonesomely on one single word: in no hymn is the accentuation marked on all the stanzas. No marks appear after f. 36b. I have marked the accents in transliterating, but have not attempted to edit them in the emended portions because they seem to have no value.

Extent of the book.—This book contains 18 anuvākas each having 5 hymns, except that anu 6 has 6, so that I have numbered 91 hymns: but hymns 1 and 2 of anu 17 seem to be in reality only one. The lacunae in f. 42 and f. 43 have not concealed the fact that anu 12 and anu 13 had 5 hymns each,—provided of course that the numbers written are correct, as they seem to be. The mutilation of the two folios has taken away No. 63 entire and parts of Nos. 60, 61, 64, and 65.

The word “hymn” means kāṇḍa whether verse or prose, and there are at least 20 hymns that are non-metrical. The 90 hymns as they now stand in the ms. present approximately 470 stanzas, thus showing an average of 5 stanzas which is clearly the norm here as well as in Q. 2 for 65 hymns here certainly have 5 stanzas each; only 4 have more than 6 stanzas.

1 hymn has	3 stanzas	=	3 stanzas
3 hymns have	4 „ each	=	12 „
65 „ „	5 „ „	=	325 „
10 „ „	6 „ „	=	60 „
1 „ „	7 „ „	=	7 „
1 „ „	8 „ „	=	8 „
2 „ „	11 „ „	=	22 „
83 hymns			<hr/> 437 stanzas
			14*

83 hymns have	437 stanzas
2 hymns possibly have 6 stanzas each =	12 stanzas
5 hymns (uncertain) show about	17 „
1 is entirely lost	
<hr/> 91 hymns	<hr/> 466 stanzas.

Counting in the 5 formulae which appear in the middle of No. 50 we have the approximate total of 470 stanzas.¹

In Book One we saw that 67 out of 112 hymns clearly had 4 stanzas so that it seems that the verse-norm for Books One and Two is the same in Ç. and Pāipp.

New and old material.—In Book One about 150 stanzas out of 425 were new material: here in Book Two about 270 out of the 470 are new. There are 50 hymns which may properly be called new though a number of them contain pādas or even stanzas which are in the *Concordance*. The greater part of the new material is in the second half of the book; 17 of the first 46 hymns are new and 33 of second 44 are new. Perhaps it is also worth while to note here that of the 36 hymns in Ç. 2 18 appear in Pāipp. 2 in fairly close agreement just as 19 of the 35 in Ç. 1 appear in Pāipp. 1.

This book contains hymns and stanzas which appear in Books 1—7 and 19 of Ç.;—1 hymn of Ç. 1; 18 of Ç. 2; 3 of Ç. 3; 2 of Ç. 4; 8 of Ç. 5; 4 of Ç. 6; 2 of Ç. 19; and some scattered pādas of Ç. 7. Of the RV. there are 2 hymns and some stanzas, of MS. 2 hymns and some stanzas, of TB., Vāit., and Kāuṣ. 1 hymn each.

ATHARVA-VEDA PĀIPPALĀDA-ÇĀKHĀ. BOOK TWO.

1. [f. 29 b l. 6.]

Ç. 4. 7. 2—6.

oṃ nama sti:

lotamāyāi z z oṃ rasam prācyam viṣam arasam yad
udīcyam yatheda:

¹ It will be understood that the figures given are not minutely exact, —could not be and need not be: the total, 470 stanzas is a minimum. The ms. shows about 900 stanzas for Books 1 and 2; from this we may roughly estimate 5500 stanzas for the entire manuscript.

s adharācyam karambheṇa vi kalpate karambham kṛtvā
turīyam pivassākaḥ
m udāhṛtam kṣudhā kṛtvā juṣṭano jaksivīpyasya nu rūrūpaḥ
vi te madamḥ
sarayati ṣantam iva pātayāmasi | pari tvā varmive ṣantam
varcasāḥ
sthāpayāmasi | pari grāmyavācītam pari tvā sthāpayāmasi |
tvaḥ
ṣṭā vṛkṣāiva sthāsam abhiṣāte na rūrūpaḥ pavastvam yas
tvā pariy akrīḥ
nam duruṣebhir ajanīr uta | prakrīr asi tvam oṣadhī atīṣāta
na rūḥ

namah z i z

The invocation may be read oṃ namo 'sti lotamāyāi. The stanzas may be read thus: arasaṃ prācyam viṣam arasaṃ yad udīcyam | athedam adharācyam karambheṇa vi kalpate z 1 z karambham kṛtvā turīyam pīvaspākam udāhṛtam | kṣudhā kila tvā duṣṭano †jaksivīpyasya na rūrupaḥ z 2 z vi te madam sārāyati ṇarum iva pātayāmasi | pari tvā varmeva ṇantvam vacasā sthāpayāmasi z 3 z pari grāmam ivācitam pari tvā sthāpayāmasi | tiṣṭhā vṛkṣa iva sthāman abhriṣāte na rūrupaḥ z 4 z pavastam tvā pary akrīṇan dūrṇebhir ajināir uta | prakrīr asi tvam oṣadhe †bhriṣāte na rūrupaḥ z 5 z 1 z

2. [f. 29 b l. 14.]

āvidyad dyāvāpṛthivī āvidya bhagam açvinā | :
āvidya vrahmanaspatim krnomy asaṁ viṣaṁ

Read āvedya in a, b, and c; arasaṁ in d.

vaso hedada viṣaṁ yad ena :

d aham ācithaṁ utāir adadyāt praruṣo bhavādi jagadaṣ punaḥ
Pāda d may be read bhavāmi ° °, but for the rest I see
nothing.

mā bibhe :

r ná mariṣyaś pári tvā māsi viçvátah rasam viṣasya nāvidam
udhna :

[f. 30 a.] ş phena madann iva z

Read pāmi in b, ūdhnaṣ phenam in d. Pāda a = Ç. 5. 30. 8a;
c = SMB. 2. 6. 18c.

apāvocaḍ apavaktā prathamo dāivya bhiṣak. sam aga:
cchasindragā yavayāva co viṣadūsanih

In VS. 16. 5 and elsewhere is a variant of ab; a possible reading for cd is sam u gacchāsindrajā yavayāvā ca viṣa-dūṣaṇaḥ: read dāivyo in b.

yaç ca piṣṭam yaç cāpiṣṭam :
yady agrham yaç ca dehyam devās sarvasya vidvam so
rasam kṛṇutā viṣam | :

z 2 z

Read: yac ca piṣṭam yac cāpiṣṭam yac ca grhyam yac
cādehyam | devasya sarvasya vidvān so 'rasam kṛṇutām viṣam
z 5 z 2 z

3. [f. 30a l. 4.]

Ç. 2. 10.

kṣettriya tvā nirṛtyā jahāṣiṇsa druho mūñcasi :
varuṇasya pāçāt. | anāgasam vrāhmaṇā tvā kṛṇomi çiva te :
dyāvāprthiviha bhūtām çan te agnis saha dhībhir astu maṁ
gāvas sa :

hoṣadhībhiḥ çam antarikṣam sahavātam astu te çam te
bhavantu pradī :

çaç cātasraḥ yā devīṣ pradīçaç catasro vatapattīr abhi
sūryo vi :

çaṣṭe | tāsv edam jarasa ā dadami pra kṣyam eta nirṛtiṣ
parācaḥ :

sūryam ṛtam camaso grāhyā yathā devā muñcantu asṛjan
pare :

tasah évā tvām kṣettriyaṁ nirṛtyā jahāṁiṇsa drūho mūñcā :
mi varuṇasya pāçā ahómóci yāksmā duritā vadadyād druhaḥ :
pātrad grāhyāç cod amóci juhārivartim avidat syūnām apy
abhūta :

bhadre sukṛtasya loke z 3 z

This hymn appears also in TB. 2. 5. 6. 1—2, and all but the fifth stanza in HG. 2. 3. 10; 4. 1: it will be noted that our version is more like these than the Ç. version. For Ppp. version read:

kṣettriyaṭ tvā nirṛtyā jāmiṇsaṁ druho muñcāmi varuṇasya
pāçāt | anāgasam vrahmaṇā tvā kṛṇomi çive te dyāvāprthiviha
bhūtām z 1 z çam te agnis saha dhībhir astu çam gāvas
sahāuṣadhībhiḥ | çam antarikṣam sahavātam astu te çam te
bhavantu pradīçaç catasraḥ z 2 z yā devīṣ pradīçaç catasro
vātapatnīr abhi sūryo vicaṣṭe | tāsv etaṁ jarasa ā dadhāmi

pra yakṣma etu nirṛtiṣ parācāiḥ z 3 z sūryam ṛtaṁ tamaso
grāhyā yathā devā muñcanto asṛjan paretāsaḥ | evā tvāṁ
kṣettriyaṁ nirṛtyā jāmiṇaṁsād druho muñcāmi varuṇasya pācāt
z 4 z amoci yakṣmād duritād avadyād druhaḥ pātrād grāhyāç
cod amoci | ahā avartim avidat syonam apy abhūd bhadre
sukṛtasya loke z 5 z 3 z'

4. [f. 30 a l. 14.]

Ç. 2. 14.

nissālām dhiṣṇyaṁ dhiṣaṇam ekāvā :

dyām jighatsvaṁ sarvaç caṇḍama napatīyo nāçayāmas
sadātvā | yā :

devāgha kṣettriyaḍ yadi vā puruṣeṣitā | yad astu daçvibhyo
jātā :

naçyatetas sadātvā pari dhāmāny āsām āsrar gāṣṭhām
ivāsaram || :

[f. 30 b.] ajīṣo sarvān ājin yo naçyatetaḥ sadātvā nira vo
goṣṭhād ajāmasi :

nir yonin nṛpānaça | nir vo maguṁdyā duhitaro gr̥hebhyaç
cātayāmasi || :

amuṣminn adhare gr̥he sarvāsvant arāyaḥ | tatra pāpmā ni
yacchatu sa :

rvaç ca yātudhānyaḥ z 4 z

Read: nissālām †dhiṣṇyaṁ dhiṣaṇam ekavādyām jighatsvam |
sarvāç caṇḍasya napyo nāçayāmas sadānvāḥ z 1 z yā devā
aghāṣ kṣettriyaḥ yadi vā puruṣeṣitāḥ | yadi stha dasyubhyo jātā
naçyatetas sadānvāḥ z 2 z pari dhāmāny āsām āçuḥ kāṣṭhām
ivāsaram | ajīṣaṁ sarvān ājin vo naçyatetas sadānvāḥ z 3 z
nir vo goṣṭhād ajāmasi nir yoner nir upānasāt | nir vo magun-
dyā duhitaro gr̥hebhyaç cātayāmasi z 4 z amuṣminn adhare
gr̥he sarvāṣ santv arāyyaḥ | tatra pāpmā ni yacchatu sarvāç
ca yātudhānyaḥ z 5 z 4 z

Our ms. offers no help towards solving the troublesome
st. 1a.

5. [f. 30 b, l. 4.]

Ç. 2. 12.

dyāvāpṛthivī urv āntārikṣam kṣé :

ttrasya patṛtr̥ gāyo dbhūtaḥ utāntarikṣam ūrvātagopaṁ
teṣu tāpyantām ma :

yi tasyamāne z

For b read kṣetrasya patny urugāyo 'dbhutaḥ; in cd read uru vātāgopani te 'nu ° ° tapyamāne.

yadam indra ṣṇuhi somapa ya tvā hrdā ṣocatā :
johavīmi | vṛççāsi taṁ kuliceneva vṛkṣaṁ yo smākaṁ mana i :
daṁ hinasti |

In a read idam and çṇuhi, in b yat tvā, in c vṛççāmi, and in d 'smākaṁ.

idaṁ devāç çṛṇute yajñiyā sta bharadvājo ma :
hyam uktyāni çānsatu | pāçe sa baddho durite bhy ucyatām
yo smākam :

mana idaṁ hinasti

In a read çṛṇuta ye yajñiyā stha, in b ukthāni, in c 'bhi yujyatām, and in d yo 'smākaṁ.

açtībhis tisṛbhis sāmagebhir āditye :
bhir vāsubhir āṅgīrobhiḥ | iṣṭāpūrtām āvatu naḥ pitṛṇāṁm
āmuḥ :

dade harāsā dāivyéna

In c read iṣṭāpūrtam and pitṛṇām.

dyāvāpṛthivī anú mā dīdhyatām :
viçvé devāso anu mā rabhadvam | āṅgirasas pitāras
somyāsaḥ | :

pāpas āricchatv apakāmasya kartā z

In a read dīdhyāthām, in d pāpam ārcchatv.

atīva yo maruto manyate no :
vrahma vā yo nīmdviṣataḥ kriyamāṇaṁ tapūṁṣi tasmāi
vrajanāni santu vra :

hmadviṣām abhī taṁ çoca dyāuḥ

In b read nīdviṣat kriyamāṇam, in c vṛjināni.

ā dadāmi te padaṁ samiddhe jātavedasi :
agni çarīraṁ veveṣṭu imaṁ gacchatu te vasu |

In a read dadhāmi, in c agniç and veveṣṭv.

sapta prāṇān aṣṭāu majña :
[f. 31 a.] s tāṁs te vṛççāsi vrahmaṇā yamasya gaccha mā-
danam agnito araṅkṛtaḥ z z :

z 5 z prathamānuvākaḥ z z

Read: sapta prāṇān aṣṭāu majjñas tāṁs te vṛççāmi vrah-
maṇā | yamasya gaccha sādanam agnidūto araṁkṛtaḥ z 8 z 5
z prathamānuvākaḥ z

6. [f. 31a, l. 2.]

Ç. 2. 1.

venās tát paçyantá páramam padam yátra :
viçvam bhávaty ékanadām | idam dhenur aduhaj jāyamānās
svarvido bhyanukti :

r virāt.

The simplest emendation in a would be venās, but to let venas stand and read paçyat as in Ç. is possible. In b read ekaniḍam. Reading idam dhenur aduhaj jāyamānā we have the same pāda as RV. 10. 61. 19d. I am inclined to think that the reading of d in our ms. is only a corruption of Ç. abhy anūṣata vrāḥ.

prthag voced amṛtam na vidvān gandharvo dhāma paramam
guhā yat. || :

trīṇi padāni hatā gūhās* vās tāni véda sá pitúṣ pitāsat.

In a read pra tad and nu, in c nibitā guhāsyā, and in d yas.

sa no :

bāndhur janitā sá vidhartā dhāmani véda bhúvanāni viçvā
yátra devā :

amṛtām ānaçānā samāne dhāmann addhīrayanta |

In b read dhāmāni, in c amṛtam ānaçānās, and in d dhāmany adhy āirayanta. In the margin the ms. gives "to ba."

pari viçvā bhúvanā :

ny āyam úpāçaṣṭe | prathámajā ṛtasyá vācas ivāktri bhuva-
neṣṭhā dhā :

sramn eṣa natv eṣo agniḥ

In b read upātiṣṭhe, in c vācam iva vaktari, and for d dhāsyur eṣa nanv eṣo agniḥ.

pari dyāvāprṛthi sadyāyam ṛtasya ta :
ntum vitatam dr̥keçam | devo devatvam abhirakṣamānas
samānam bandhum :

vi pariçchad ekaḥ z 1 z

Read: pari dyāvāprṛthivi sadya āyam ṛtasya tantum vitatam
dr̥ce kam | devo devatvam abhirakṣamānas samānam bandhum
vi pary āicchad ekaḥ z 5 z 1 z

7. [f. 31a, l. 11.]

Ç. 2. 5 (in part).

indra juṣasva yāhi çūra pivā su :
 taçça madhoç cakāna cārūn madathaḥ | ā tvā viçantu mutāsa
 indra :
 prṇasya kuksī viḍhy açaṭrū dhehy ā naḥ indra jaṭharam
 prṇasva madho :
 rasya sutasya || upa tvā madeṣu vājo stu | indras turāṣād
 jaghāna :
 vṛtram sāsaḥ açaṭrūr mamuḥ ca | vajrīr made somasyāç*
 ti hava me :
 kiro juṣasya indra syagubhin matsa madāya mahe raṇāya
 z 2 z :

Read: indra juṣasvā yāhi çūra pibā sutasya madhoç ca |
 cakānaç cārur madāya z 1 z ā tvā viçantu mutāsa indra
 prṇasva kuksī | viḍḍhy açaṭro dhiyehy ā naḥ z 2 z indra
 jaṭharam prṇasva madhurasasya sutasya | upa tvā madās suvāco
 'sthuḥ z 3 z indras turāṣād jaghāna vṛtram sasahe açaṭrūn
 †mamuḥ ca | vajrīr made somasya z 4 z çrudhī havam me giro
 juṣasvendra svayugbhir matsva | madāya mahe raṇāya z 5 z 2 z

8. [f. 31b, l. 1.]

Ç. 4. 3.

ud itye kramam trayo vyāghraḥ puruṣo vṛkaḥ hṛg veda
 sūryo hṛg devo :
 vanaspatir hṛṇ maṇavantu çattravaḥ paramēṇa pathā vṛka
 pare :
 ṇa stenor arṣatu | tato vyāghraḥ paramā akṣāu ca te hanū
 ca te vyāghram :
 jambhayāmasi | āt sarvān vṛṇṣatin nakhām yat saṁnaso
 vi yan na :
 so na saṁnasa | pūrṇā mṛgasya dantā upaçīrṇā u pariṣṭayaḥ
 vyāghram :
 datutām vayan prathamam jambhayāmasi | ād iku stenam
 ahyam yātu :
 dhānam atho vṛkam. | nāivaraspasāin na gṛhaḥ paraç cara
 dvipāc catu :
 ṣpānto mā hinsīr indrajās somajāsīḥ z om indrajās somajā :
 asiḥ z 3 z

Read: ud ito ye 'kraman trayo vyāghraḥ puruṣo vṛkaḥ | hr̥g devas sūryo hr̥g vanaspatir hr̥ñ me namantu çatravaḥ z 1 z paramena pathā vṛkaḥ pareṇa steno ar̥satu | tato vyāghraḥ paramena z 2 z akṣyāu ca te hanū ca te vyāghra jambhayāmasi | āt sarvān viṇçatiṁ nakhān z 3 z yat saṁnamo na vi namo vi yan namo na saṁnamaḥ | mūrṇa mrgasya dantā upaçirṇā u pr̥ṣṭayaḥ z 4 z vyāghraṁ datvatām vayanṁ prathamam jambhayāmasi | ād itha stenam ahiṁ yātudhānam atho vṛkam z 5 z †nāivaraspaśān na gr̥haḥ paraç cara dvipāc catuspānto† mā hiṁsir indrajās somajā asi z 6 z 3 z

In st. 1 hiruk, as in Ç., might just as will be written. If st. 2 and 3 were combined we would have a hymn of five stanzas, the norm of Bk. 2. In st. 6 we get good meaning by writing dvipāc catuspān no mā °; the meter is correct without no: paraç cara is a good ending for pāda b, but the rest seems hopeless.

9. [f. 31 b, l. 9.]

Ç. 1. 34. 1 (partly).

yaṁ vīru madhujātā madhune tvā panāmasi |
madhor adhi prajāto si sā no madhumadhas kṛdhiḥ jihvā-
yāgre me :

madhu jihvāmūle madhulakam | yathā māṁ kāmīny aso
yaṁ vā :

vā māṁ anv ā yasī pari tvā paritannuteyakṣanākām avi :
dviṣe | yathā na vidvāvahi na vibhavāva kadā cana rājñi :
vrūhi varuṇāyāçvāya puruṣāya ca | pathā me pathye revati :
jāyām ā vaha sādhunā | jāyām me mittrāvaruṇā jāyām :
devī sarasvatī | jāyān me açvināubhā dhattām puṣkarasrja :
z 4 z

Read: iyaṁ vīrun madhujātā madhune tvā khanāmasi |
madhor adhi prajātāsi sā no madhumataḥ kṛdhi z 1 z jihvāyā
agre me madhu jihvāmūle madhulakam | yathā māṁ kāmīny
aso yaṁ vā māṁ anv āyāsi z 2 z pari tvā paritatnuneḥsuṇāgām
avidviṣe | yathā na vidviṣāvahe na vibhavāva kadā canā z 3 z
rājñe vrūhi varuṇāyāçvāya puruṣāya ca | pathā me patye revati
jāyām ā vaha sādhunā z 4 z jāyām me mitrāvaruṇā jāyām me
devī sarasvatī | jāyām me açvināv ubhā dhattām puṣkarasrajā
z 5 z 4 z

For st. 5 cf. below, 35. 5.

10. [f. 32a, l. 1.]

Ç. 2. 9.

daçavṛkṣa sañcemam ahiñsro grāhyāç ca | atho yenañ
vanaspate :

jīvānām lokam un annayā |

Read muñcemam in a, enañ in c, and lokam unnaya in d.

yaç cakāra mu niṣkarat sa eva suviṣa :
ktamā sa eva tubhyañ bheṣajañ cakāra bhiṣajāti ca |

Read sa (for mu) in a, subhiṣaktamaḥ in b, and bheṣajāni
in d (or possibly with Ç. bhiṣajā çuciḥ): but bhiṣajāti ca
might stand.

cātañ te devāvi :
dañ vrāhmāṇam ud vīvṛdha cātañ te bhy ottamām avidañ
bhūmyām adhi |

Read devā avidan in a, vrahmāṇa uta vīrudhaḥ for b; 'bhy
uttamam avidan in cd.

āgā :
d ud agād ayañ jīvānām vrātañ apy agāt. abhūta putrā-
ñāñ pitā :

nṛṇāñ ca bhagavattamā

Read abhūd u in c, and bhagavattamaḥ in d.

adhītañ adhy agād ayam adhi jīvapurāgāt. :
çatañ te sya vīrudhas sahasram uta bheṣajaḥ z 5 z anu-
vākañ 2 z :

Read: adhītim adhy agād ayam adhi jīvapurā agāt | çatañ
te 'sya vīrudhas sahasram uta bheṣajā z 5 z 5 z anuvākaḥ 2 z

11. [f. 32a, l. 8.]

Ç. 2. 4.

dīrghāyutvātha vṛhate rāṇāya ṛṣyāmbho ṛkṣamāñās sadāiva |
ma :

ñis sahasravīryaṣ pari ṇaṣ patu viçvataḥ

Read in a 'yutvāya, in ab raṇāyāriṣyanto rakṣamāñās;
pātu in d.

idām viṣkandhañ sāte :
ayañ rakṣopa bādhate | ayañ no viçvabheṣajo jañgiṇaṣ
pātv aña :

sah |

Read saḥate in a; rakṣān apa seems best in b. Our ms. here spells the name of this amulet with a nasal instead of jaṅgiḍa as in Ç.; I am retaining it as possible peculiarity of the Ppp.

devāir dattena maṇinā jaṅginena mayobhuvāḥ viṣkandham
sarvā :

rakṣāṁsi vyāyama sāmāhe |

For b read jaṅginena mayobhuvā; for d vyāyāme sahāmahe.

khaṇaḥ ca tvā jaṅgiṇaḥ ca viṣkandhād a |
bhi muñcatām | arāṇyād aty ādyataḥ kṛṣyānyo rasebhyah
z 1 z :

Read: ṣaṇaḥ ca tvā jaṅgiṇaḥ ca viṣkandhād abhi muñcatām |
arāṇyād anya ābhṛtaḥ kṛṣyā anyo rasebhyah z 4 z 1 z

In a ṣaṇas, the reading of Ç., seems better; but khanas is not impossible.

It will be noted that our st. 1 is composed of hemistichs which are st. 1ab and st. 2cd in Ç.; Whitney suggests that the two hemistichs between have fallen out in the ms.: inserting them would bring this hymn to the norm of five stanzas. They read maṇim viṣkandhadūṣaṇam jaṅgiḍam bibhṛmo vayam, and jaṅgiḍo jambhād viṣarād viṣkandhād abhiṣocanāt.

12. [f. 32 a, l. 14.]

Ç. 2. 26.

yeha yantu paçavo yeyur vāyur yaśām mahatāram tujoṣā |
tvaṣṭā ye :

śām rūpayeyāni veda asmiṁs tāṁ goṣṭhe savitā ni yacchāt. | :

Read eha and ye pareyur in a, yeśām saḥacāram jujoṣa in b; in cd rūpadheyāni vedāsmiṁ tāṁ.

imam goṣṭham paçavas sam sravantu vṛhaspatir ā nāitu
prajānām. | si :

nīvālī nayatv agram eṣām ājinmukhe anumatir ni yacchāt. | :

Read nayatu prajānan in b, agram in c: probably ājimukhe in d.

sam sām sravantu paçavas sām āçvā huta pāuruṣāḥ sam
dhānyasyā sphā :

tibhis samśrāveṇa haviṣā juhomi |

In b read āçvā uta pūruṣāḥ; in c we probably have only a corruption of dhānyasya yā sphātis, which is the reading in Ç.

saṁ siñcāmi gavāṁ kṣī :
[f. 32 b.] raṁ sam ājyana balaṁ rasaṁ saṁsiktāsmākaṁ vīrā
mayi gāvaḥ ca gopa :

tāu

Read siñcāmi in a, ājyena in b, saṁsiktā asmākaṁ in c.

In the top margin of f. 32 b is written gāṁ rcām°.

ahnāmi gavāṁ kṣīram ahaṛsaṁ dhānyaṁ rasaṁ ahariṣam
asmākaṁ :

vīrān ā patnīm edam astakam z 2 z

Read: ā harāmi gavāṁ kṣīram āhārṣaṁ dhānyaṁ rasam |
āhārṣam asmākam vīrān ā patnīm edam astakam z 5 z 2 z

13. [f. 32 b, l. 3.]

Ç. 3. 14.

sām vat sṛjātv aryamā sām pū :
śā sam vṛhaspātiḥ sām indrá yo dhanan̄jaya ihá puṣyati
yád vasu | :

In a read vas, in c dhanan̄jaya; in d read puṣyata as in Ç.,
or puṣyatu as Whitney suggests.

ihāiva gāva yeneho śakā iva puṣyata | iho yad ya pra
jāyadhvaṁ ma :

yi samjñānam astu vaḥ

In ab read etaneho; in c I would incline to the reading
gāvaḥ for yad ya.

mayā gāvo gopatyaṣ sacadhvaṁ mayi vo goṣṭha iha :
poṣayāti | rāyas poṣeṇa bahulā bhavantīr jīvā jīvā :
ntīr upa vā sademā |

In a we might read gopatayas (= bulls), but gopatinā as in
Ç. is better; read jīvantīr upa vas sadema in d.

saṁ vo goṣṭhena suṣadā saṁ rayyā saṁ sapuṣṭyā a :
harjātama yan nāma tena mas saṁ sṛjāmasi |

Read aharjātasya in c, and tenā vas in d.

samjñānām vihr̥tām a :
smin goṣṭhe karīṣiṇīm bibhratīḥ somya havis svāveṇa sa éta :
naḥ z 3 z

Read: samjagmānā avihrutā asmin goṣṭhe karīṣiṇiḥ | bibhratīḥ
somyaṁ havis svāveṇa mā etana z 5 z 3 z

This stanza and the first appear MS. 4. 2. 10; the readings
of st. 5a and d are similar to those in MS.

14. [f. 32b, l. 11.]

Ç. 2. 32.

udyánn adityás krimin hantu sūryo nimrocam raçmi :
bhir hantu ye ntaş krimayo gavī naḥ

Read ādityas in a, nimrocan in b, and 'ntaş and gavi in c.

yo dviçīrşā caturakşas krimi :
ç çārgo arjunah hato hatatrātā krimin hatamahatā hataçvasā |

In b read krimis sārāngo, in c hatabhrātā krimir, and for
d hatamātā hatasvasā.

hato rājā krimiṇām utāi*ām sthapacir hataḥ | hatāso sya
veşa :

so hatāsaş pariveçasaş

In b read utāiṣām sthapatir, in c 'sya veçaso; in d pari-
veçasaḥ.

pa te ççṛṇāmi çṛṅge yābhyā yattam vi :
tadāyasi | atho bhinaddi tam kumbham yasmin te nihitam
vişam | :

In a read pra te çṛṇāmi, for b yābhyām vitudāyasi; in c
bhinadmi, and in d nihitam vişam.

a :
ttrivat tvā kṛme hanmi kaṇvavaj jamadagnivat. agastyam
vrahmaṇā :

sarve te krimayo hatāḥ z 4 z

Read: atrivat tvā kṛme hanmi kaṇvavaj jamadagnivat |
agastyasya vrahmaṇā sarve te krimayo hatāḥ z 5 z 4 z

15. [f. 32b, l. 18.]

Ç. 2. 31.

indrāda yā mahi dṛṣa :
[f. 33a.] t krimer viçvasya tarhanī tayā pinaçma sam kṛmīm
dṛça vakhalvāñ iva | dṛ :

şṭam adrşṭam adruham atho kurīram adruhām | algaṇḍūna
sarvā çalūlāna :

krimaṇa vacasā jāmbhayāmi | algaṇḍūna hanmi mahatā va-
dena :

dunāddunārasā bhuvam | sṛşṭām asṛşṭi ny akilāsi ^{manācā} ^{vācān} ya :

thā krimiṇām nyakhilaçchavātāiḥ atvāhamṇnyaham çirṣa-
 ṇyam a :
 tho pārçvayaṁ kṛmīm avaskavaṁ yaraṁ krimiṇa vācasā
 jāmbhayāma :
 si | ye krimayaṣ parvateṣu ye vaneṣu | ye oṣadhīṣu paçuṣv
 apsv antaḥ :
 ye smākām tanno sthāma caktrir indras tān hantu mahatā
 vadhena | 5 z :

z a 3 z

Read: indrasya yā mahī dṛṣat krimer viçvasya tarhaṇī |
 tayā pinaṣmi saṁ krimin dṛṣadā khalvañ iva z 1 z dṛṣtam
 adrṣtam adruham atho kurīram adruham | algāṇḍūn sarvān
 çalūlān krimin vacasā jambhayāmasi z 2 z algāṇḍūn hanmi
 mahatā vadhena dūnā adūnā arasā abhūvan | sṛṣṭān asṛṣṭān
 ni kirāmi vācā yathā krimiṇām †nyakhil açchavātāiḥ† z 3 z
 anvāntnyam çirṣṇyam atho pārṣṭeyaṁ krimin | avaskavaṁ
 vyadhvaraṁ krimin vacasā jambhayāmasi z 4 z ye krimayaṣ
 parvateṣu ye vaneṣu ya oṣadhīṣu paçuṣv apsv antaḥ | ye 'smākām
 tanvo sthāma cakrur indras tān hantu mahatā vadhena z 5 z
 5 z anuvākaḥ 3 z

The reading of our ms. in st. 3c does not force upon us
 anything different from the reading of Ç., — çīṣṭān aciṣṭān
 ni tirāmi; and in st. 3d we probably have only a corruption
 of the reading of Ç., — nakir ucchiṣātāi.

16. [f. 33a, l. 9.]

Ç. 2. 27.

yaç catṛṇ saṁjayāt sahamānābhibhūr asi | sāmūn pratiprāço :
 jayarasā kṛṇv ovadhe | suparṇas tvāmṇ avidadat sukhacas
 tvākhanam na :
 sā | indras tvā cake hvo asurebhyas taritave | pāyas indro
 vy āṣṇān ha :
 ntavā asurebhyah | tayāham çatṛṇ sakṣīye indraç cālāvṛkān i :
 va rudra jalājabheṣaja nīlaçitva karmakṛt. pṛṣṇam durasyato :
 jahi yo smāñ abhidāsati | tasya pṛṣṇam jahi yo na indra-
 bhidā :
 sate | ādhi no vrūhi çāktibhiṣ prāçi mām uttaram kṛdhi
 z 1 z :

Read: yā çatrūn saṁjayāt sahamānābhibhūr asi | sāmūn
 pratiprāço jayārasān kṛṇv oṣadhe z 1 z suparṇas tvānv avindat

sūkaras tvākhanan nasā | indras tvā cakre bāhāv asurebhyas
 staritave z 2 z pātām indro vy ācṇād hantavā asurebhyah |
 tayāham çatrūn sākṣya indras sālāvṛkāñ iva z 3 z rudra jalāṣa-
 bheṣaja nilaçikhaṇḍa karmakṛt | prāçam durasyato jahi yo
 'smān abhidāsati z 4 z tasya prāçam tvam jahi yo na indrā-
 bhidāsati | adhi no vrūhi çaktibhiṣ prāçi mām uttarām kṛdhi
 z 5 z 1 z

In Ç. the second hemistich of st. 1 is used as a refrain for six stanzas to which our st. 5 is added as a seventh; it is not beyond our ms. to fail utterly to indicate a refrain, but I have preferred to arrange in five stanzas. For st. 1a Ç. has nec çatrūn prāçam jayāti; elsewhere our ms. follows it closely.

17. [f. 33a, l. 16.]

Ç. 2. 30.

yathedaṁ bhūmyādi vātas tṛṇam mathāyathi | eva maçṇāmi
 te mano ya :

thā mām kāmity aso evā mam atvāyasī |

In a read bhūmyā adhi, in b mathāyati; in c mathnāmi, in d kāmīny, and in e mām abhyāyasi.

yemagam patikāmā :

janikāmo ham āgamām. açvaṣ kanikradad yathā bhagenāham
 sahā :

gamaṁ |

In a read eyam agan, in b 'ham āgamam; in d sahāgamam.

sa cen nayātho açvinā kāmīnā saṁ ca neṣitaḥ sarvān
 ma :

[f. 33 b.] nāsy agmata maṁ cakṣūñṣi sama vratā |

In a read saṁ cen, in b neṣathaḥ; for cd we may read saṁ vām manāñsy agmata saṁ cakṣūñṣi sam u vratā.

yād antāram tadā bāhyam yad bāhyam tad anta :
 ram. kanyānām viçvarūpānām mano grṇādh oṣadhe |

In a read tad; in d grṇītād is probably nearest to the reading of the ms.;—Ç. has grbhāya.

yas suparṇā rakṣā :

ṇa vā na vakṣaṇa vā ttrātānpitam manah | çalyeva gulma-
 lūm yathā | :

z 2 z.

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Read: yās suparnā rakṣaṇā vā yās suparnā vākṣaṇā vā |
tatra ta arpitam manaḥ çalya iva kulmalam yathā z 5 z 2 z

This version of this stanza is fully as good as the version in Ç. but it does not help to relieve the obscurity.

18. [f. 33b, l. 4.]

Ç. 6. 38.

siṅhé vyāghrá utá yā pṛdākāu tvīṣir āgnāu vrahmaṇé sūrye :
yā | indram yā devī subhagā vavārdha sā ā nāitu vārcasā
saṁvi :

dānā |

Read vrāhmaṇe in b; in d we might read sā ā na etu, but
sā na āitu, as in Ç., seems much better.

yā hastīni dvīpīni yā yā hiraṇyayé tvīṣir āçveṣu pú :
ruṣeṣu goṣu | indram yā devī subhagā vavardha sā ā nāitu
varca :

sā saṁvidānā |

In a read dvīpīni yā hiraṇye: d as in st. 1.

yā rājanyè dundubhāv āyātāyām tvīṣi :
r āçvenāyām stanāyitnā goṣu yā indram yā devī subhagā
vavā :

rdha sā ā nāitu varcasā saṁvidānā |

In b we may safely read stanayitnor goṣe, but for āçvenāyām
I find nothing satisfactory,—unless perhaps āçvināyām; to omit
yā after goṣe would improve the metre. Read d as in st. 1.

rāthe ākṣiṣu paribhāsva vā :
je parjānye vāte vāruṇasya çūṣme | indram yā divī subhā :
gā vavārdha sā ā netu vārcasā saṁvidānā |

In a read akṣeṣu vṛṣabhasya vāje; d as in st. 1.

yā rudreṣu yā :
vasuṣv ādityeṣu marutsu yā | tvīṣir yā viçveṣu deveṣu sā nāi :
tu varcasā saṁvidānām. z 3 z

Read: yā rudreṣu yā vasuṣv ādityeṣu marutsu yā tvīṣir viç-
veṣu deveṣu | indram yā devī saṁvidānā z 5 z 3 z

This restoration of st. 5 is not entirely satisfactory but is
fairly plausible; it has no parallel in Ç. or in TB. 2. 7. 7. 1
and 2 where the rest appears.

19. [f. 33 b, l. 14.]

yadi gādānām yadi nā :
 vyānām nadīnām pāre nṛpatis sakhā naḥ viṣve devāso abhi :
 rakṣatemaṁ yathā jīvo vidatham ā vidāsi | yady avāre ya :
 di vāgha pāre yadi dhanvini nṛpatis sakhā naḥ yady at sudr :
 tyām yadi samṛtyām nṛpatis sakhā naḥ adhasparmyatām
 adhane :

[f. 34 a.] bhavānv ena sūryam maghavānam pṛtanyām viṣve
 devāso bhi rakṣatemaṁ | yā :
 thā jīvo vidatham ā vidāsi | imam mṛtyu mānam hiṁsīr
 yo mām :
 hṛdām anu sāca gopā | yo maham pipanti yom aham pi-
 parmi su :

prajasā vām maghavām sūrīr astu z 4 z

Read: yadi gādānām yadi nāvyānām nadīnām pāre nṛpatis
 sakhā naḥ | viṣve devāso abhi rakṣatemaṁ yathā jīvo vidatham
 ā vidāsi z 1 z yady avāre yadi vāccha pāre yadi dhanvani
 nṛpatis sakhā naḥ | viṣve devāso ° ° z 2 z yady āt svadhṛtyām
 yadi samṛtyām nṛpatis sakhā naḥ | viṣve devāso ° ° z 3 z
 †adhasparmyatām adhane bhavānv ena sūryam maghavānam
 pṛtanyām† | viṣve devāso ° ° z 4 z imam mṛtyo mānam hiṁsīr
 †yo mām hṛdām anu sāca gopā | yo mām pipanti yam aham
 piparmi† suprajasām maghavān sūrīr astu z 5 z 4 z

For st. 4ab we might perhaps write adhaṣ pātyantām
 adhane bhavantu ye nas sūrīm maghavānam pṛtanyān; but one
 could hardly insist upon it.

20. [f. 34 a, l. 4.]

imā nāvam ā rohatā :
 ācchidrām pārayiṣṇūvam nārācaṁsasya yā grhé ṣatāritrā
 bhāgasya :

ca | upadho gulgunā yakṣmas saṁtv aghnyā | rudrasyeṣvā
 yātudhānā :

n atho rājño bhavasya ca rudrā vāiṣṭe dvipadām catuṣ-
 padām taylor va :

yam aguvāke syāma | paktrīr vithvī pratibhūṣantī no vayam de :
 vānām sumatāu syāma | pratīcī nāma te mātā ṣatavāro ha te :
 pitā | tato ha jajñiṣe tvam amirity arundhati mātā nāmā :
 si mātrtāu amṛtasyāiva vāsi arundhati tvām sarvam abhijī :
 vam adhāyudham. z 5 z anu 4 z

For the first stanza we may read, imām nāvam ā roha-tācchidrām pārayiṣṇvam | narācaṁsasya yā grhe çatāritrā bhagasya ca. With much hesitation the following is proposed for the second stanza: upabaddhā gulgulunāyaksamās santv aghnyāḥ | rudrasyeṣvā yātudhānān atho rājño bhagasya ca.

To emend the rest and divide it into stanzas seems impossible; but a few points are clear. A stanza probably ends with vyaṁ devānām sumatāu syāma, and for the first pāda of this we might read rudro vā içāte catuspadām; for the other two pādas I can suggest nothing. Beginning with praci we have three good pādas of eight syllables each; in the rest, which amounts to about one stanza I can suggest only the possibility of reading mātṛto amṛtasyāivāsi.

We seem to have here a charm for protection of cattle; and there are indications of the use of an amulet.

21. [f. 34 a, l. 12.]

Ç. 2. 36.

ā no agne sumatiṁ ska :

ndaloke idamām kumāryām mā no bhagena juṣṭā vareṣu suma :
neṣu valgur oṣaṁ patyā bhavati snumbhageyam |

In ab we may probably read with Ç. saṁbhālo gamed imām kumārīm saha no; in c read samaneṣu and in d bhavāti subhageyam.

yam agne nārī pa :

tiṁ videṣtas somo hi rājā subhagam kṛṇotu suvānā putrā :
n mahiṣī bhavāsi gatvā patiṁ subhage vi rājā |

In a read iyaṁ and videṣta, in b subhagam kṛṇoti; in d vi rājāḥ.

somoju :

[f. 34 b.] ṣṭo aryamnā saṁbhṛto bhaga dhātur devasya satyena
kṛṇomi patirvedanam. || :

For ab read somajuṣṭam vrahmajūṣṭam aryamnā saṁbhṛtam bhagam, and in d pativedanam. Perhaps however the nominative may stand in ab.

yathākhaṁraṁ maghavam cārur eṣu priyo mrgāṇām suṣadā
babhūva | yaṁ :

vayaṁ juṣṭā bhagasyāstu saṁpriyā patyāvirādhayantī

For a read yathākharo maghavaṇṇ cārur eṣa; in c iyaṁ vadhū.

bhagasya nā :

vam ā ruha pūrṇām anuparasvatīm trayopah pūṣāhitam
yaṣ pati :

ṣ patikāsyam

In a read roha, in b anupadasvatīm; for c tayopa pūṣāhito,
and in d pratikāmyah.

idaṁ hiraṇyam gulguluv ayas ūkṣo atho bhaga | e :
te patibhyas tvām adhuḥ patikāmāya vettave z 1 z

Read: idaṁ hiraṇyam gulgulv ayam āukṣo atho bhagaḥ | ete
patibhyas tvām aduḥ pratikāmāya vettave z 6 z 1 z

22. [f. 34 b, l. 6.]

Ç. 3. 17 (in part).

yunākta :

sīrā vī nu yugā tanotu kṛté kṣéttre vāpatehā bājam | vīrā-
jas su :

nīṣtas sabharācchin no nedīya ít sṛnyaḥ pakvām ā yuvam sī :
rā yuñjānti kavāyo yugā vī tanvate prthak. dhīrā deveṣu su :
mnayo anuḍvāhāṣ puruṣā ye kṛṇanti | lāṅgalam phālam su :
mana jisphātyā ṣṇam kenāço anv etu vāhām ṣṇam phālo
vina :

dann ayatu bhūmim ṣṇāsīrā haviṣā yó yājātrāi supīppalā :
óṣadhayas santu tasmāi ṣṇan naro lāṅgalena ānaḍvābhiḥ :
parjanyo bījam irya do | hinotu ṣṇāsīrā kṛ :
ṇutam dhānyena índraḥ sītam ni gṛhṇātu tām pūṣā máhyam
rakṣa :

[f. 35 a.] ntu sā naḥ páyasvatī duhām úttarām úttarām sá-
mām | úd asthād rathajíd go :

jíd açvajíd dhīraṇyajít sūñtāyā párvīrtaḥ | ékaçcakreṇa savi :
tā ráthanorjo bhāgāiṣ prthivīm ety āprṇām z 2 z

There are just 24 pādas here but they do not fall readily
into stanzas; the first two are st. 2 and 1 in Ç. but our second
adds a pāda to Ç. 1: our third must end with santu tasmāi
but this gives five pādas the first of which seems out of place
here; in st. 4 it seems almost necessary to insert a pāda b in
accord with MS. We may read as follows:

yunakta sīrā vī nu yugā tanota kṛte kṣetre vāpateha bījam |
virājaç ṣṇuṣtis sabharā asan no nedīya ít sṛnyaḥ pakvam ā
yuvan z 1 z sīrā yuñjanti kavayo yugā vī tanvate prthak | dhīrā
deveṣu sumnayāv anaḍvāhaṣ puruṣā ye kṛṇvanti z 2 z †lāṅ-
galam phalam sumanaji sphātyā† ṣṇam kīnāço anv etu vāhan

ṣunam phālo bhindann etu bhūmim | ṣunāsirā haviṣā yo yajātai
 supippalā oṣadhayas santu tasmāi z 3 z ṣunam naro lāṅgale-
 nānaḍudbbhir bhagaḥ phālāiḥ sīrapatir marudbbhiḥ | parjanyo
 bījam irayā no hinotu ṣunāsirā kṛṇutaṁ dhānyam naḥ z 4 z
 indraḥ sitām ni grhṇātu tāṁ pūṣā mahyam rakṣatu | sā naḥ paya-
 svatī duhām uttarām-uttarām samām z 5 z ud asthād rathajid
 gojid aṣvajid dhiranyaḥ sūrtayā parivṛtaḥ | ekacakreṇa savitā
 rathenorjo bhāgāiḥ pṛthivīm ety āprṇan z 6 z 2 z

Stanzas 1, 2, 3, and 5 here are 2, 1, 5, and 4 in Q.; the other two appear MS. 2. 7. 12 and elsewhere. The omission of 4b can easily be accounted for by the similarity of endings. It might be a better arrangement to put the colon after sum-nayāu and take lāṅgalam ° ° in as st. 2e.

23. [f. 35 a, l. 3.]

gavām grhā :

nām rasam oṣadhīnām anujyeṣṭham varca āyur vikalpyas
 ma mā hiṁsiḥ :

pitāro vārdhamāno bhadraḥ gacchāṁsim abhi lokam ehi |

Read oṣadhīnām in a, vikalpayaḥ in b: for c I am inclined to propose mā mā hiṁsiḥ pitāro vārdhamānā, although the second person in d makes somewhat against this; in d I believe aṅgam is the third word so we might read bhadraḥ gacchāṅgam abhi lokam ehi, though bhadraṁ would seem better in some respects.

yādīdam bhaktam :

yadi vā vibhaktam kṣetram devānām yadi vā pitṛṇām |
 ud u sūrya :

ud ite divā manuṣyavaḥ chivā no stū pṛthivī uta dyāuḥ.

With kṣetram in b the first hemistich may stand: at the end of c one naturally thinks of the contrast, gods and manes, so we might read ete devā manuṣyā vā or ud it te ° °; for d ṣivā no 'stu pṛthivy uta dyāuḥ.

ūrjo vām :

bhāgo varā pṛthivyām devāir dvāro vrahmaṇā vām dhāra-
 yāmi | ṣivam cha :

gmam avasānam no stu ratim devebbhiḥ pitṛbhir manuṣyāiḥ

In a I think bhāgam should be read, and varāya seems possible; in b perhaps devir would be good: read 'stu in c, and in d rātir might stand.

viçvāvaso :

stv āsadanam kulāyām gandharvā sovedaso mahyam ūcuḥ
ma mā hiñ :

sīç cheva dhīyanta heto çantañ himāṣ pari dadhmo manu-
ṣyam

In a I think we may read 'stv āsadanam kulāyām, in b
gandharvās suvedaso: in c if we have second person we should
write mā mā hiñsīç çivā, but hiñsīç chivā if third person; I
do not think hetoç is possible; at the beginning of d çatañ
himāñ is probable.

rudrā utse sa :

dam akṣīyamāṇe devā madanti pitaro manuṣyāḥ yañ bhāgo
bhā :

gapateç ca devā urvīras taryā çaradas taremā z 2 z.

Read: rudrā utse sadam akṣīyamāṇe devā madanti pitaro
manuṣyāḥ | yañ bhāgo bhāgapatiç ca devā †urvīras taryā†
çaradas tarema z 5 z 3 z

In some respects these stanzas seem to have a connection
with funeral rites, but their meaning and intent is wholly
unclear; the corrections proposed are based almost entirely on
palaeographic possibility and cannot be regarded as compel-
ling, or even satisfactory.

24. [f. 35a, l 13.]

yañ a :

smin yakṣmaṣ puruṣe praviṣṭa iṣitañ dāivyañ saha | agniṣ
tañ ghr :

tavodano apa skandayatv atidūram asmāt. | so nyena sap
ṛçchatām :

tvam asmāi pra savāmasi | yas tvā yakṣmo deveṣita iṣitaṣ
pi :

[f. 35 b.] tṛbhiç ca yaḥ tasmāt tvā viçve devā muñcantu pary
añhasaḥ te te yakṣma :

m apa skandayatv adhi | ya tvam eno nyakṛtañ yadā tvam
akṛtam āhr̥taḥ ta :

smāt vā viçvā bhūtāni muñcantu pary añhasaḥ | tāni te
yakṣmam apa :

skandayatv adhi yad vā sādṛçā yad vā cakāra niṣṭyā tasmāt
tvā pṛ :

thivī mātā muñcatu pary añhasaḥ sā te yakṣmam apa
skandayatv ādhi | :

apaskandena haviṣā yakṣman te nāçayāmasi | tad agnir
 āha tad u :
 soma āha vṛhaspatis savitā tad indrah te te yakṣmam apa
 skandaya :
 tv adhidūram asmāt. so tyena samṛçchatām tvam asmāi
 pra suvāmasi z :

z 3 z.

Read: yo asmin yakṣmaṣ puruṣe praviṣṭa iṣitaṁ dāivyaṁ
 sahaḥ | agniṣ taṁ ghṛtabodhano apa skandayatv atidūram
 asmāt | so 'anyena samṛçchatām tvām asmāi pra suvāmasi z 1 z
 yas tvā yakṣmo deveṣita iṣitaṣ pitṛbhiḥ ca yaḥ | tasmāt tvā
 viçve devā muñcantu pary aṇhasaḥ | te te yakṣmam apa skan-
 dayantv atidūram asmāt z 2 z | yat tvam eno 'nyakṛtaṁ yad ā
 tvam akṛtaṁ āhṛtaḥ | tasmāt tvā viçvā bhūtāni muñcantu pary
 aṇhasaḥ | tāni te yakṣmam apa skandayantv atidūram asmāt
 z 3 z yad vā dadarça yad vā cakāra niṣtyam | tasmāt tvā
 pṛthivī mātā muñcatu pary aṇhasaḥ | sā te yakṣmam apa skan-
 dayatv atidūram asmāt z 4 z apaskandena haviṣā yakṣman te
 nāçayāmasi | tad agnir āha tad u soma āha vṛhaspatis savitā
 tad indrah | te te yakṣmam apa skandayantv atidūram asmāt |
 so 'nyena samṛçchatām tvām asmāi pra suvāmasi z 5 z 4 z

The first stanza appears in the Pariçiṣṭas of the AV. 1 b.
 1. 5. In stanza 3ab the sense seems to be "whatever sin or
 evil has laid hold on thee;" as a possibility consider yat tvām
 eno 'nyakṛtaṁ yad ā tvām akṛtaṁ āhṛtaṁ. The two pādas
 which stand at the end of 1 and 5 should doubtless stand at
 the end of the others also.

25. [f. 35b, l. 9.]

agne agrā indra balā ādityā ya ido iduḥ yudho :
 idhi pratiṣṭhitāya hotā jāitrāya juhuti | abhiyuktasya pradhane :
 naya vo rdhāram icchatām haviṣy agre vidyatām prati-
 grhṇāta juhvatām :
 jayatrā rājñā varuṇena jayatrā rudreṇa kecinā | bhavena ji :
 ṣṇunā jayeta parjanyaena sahīyasā astrā tām preṇa vṛñhatā :
 astrā sarveye ni yudhyatā | gandharveṇa tviṣimatā rathenā
 upayo :
 dhinā | sinīvāly anu matir vāhāçvān iṣaṅgiṇaḥ jayanto
 bhi :
 prathatāmitrām sākam indreṇa medinā z 5 z anuvākam
 5 z :

For the first hemistich of st. 1 no reconstruction works out satisfactorily but for the second hemistich we might read yudho adhi pratiṣṭhitāya hotā jāitrāya juhōti. Pāda a of st. 2 seems good as it stands but the rest seems past mending. For the other three stanzas the following reading may be found acceptable: jāitrā rājñā varuṇena jāitrā rudreṇa keçinā | bhavena jiṣṇunā jayeta parjanyaena sahiyasā z 3 z astrā †tām preṇa† vr̥hatastrā sarveṇa yudhyatā | gandharveṇa tviṣimatā rathenopayodhinā z 4 z sinivāly anu matin vāhāçvān iṣāṅgiṇaḥ | jayanto 'bhi prathatāmītrān sākam indreṇa medinā z 5 z 5 z anuvākaḥ 5 z

Possibly mandreṇa might stand in st. 4a; and in st. 5b iṣvāṅgiṇaḥ might seem a good reading. This is surely a charm for success in battle.

26. [f 35b, l 17.]

yat svapne ni jagattha yad vā çepiṣe nṛtam agniṣ tāt tasmād enaso :

[f. 36 a] vrahmā muñcatv aṇhasaḥ yad akṣeṣu dudrohitam
yad vā mitrebhyas tvam somas
tvā :

tasmād enaso vrahmā muñcatv aṇhasaḥ yada kumāraṣ
kumāreṣu yad vā jyāya :

s tareṣu nimeta kṛtvā çepiṣe taçat kṛṇvo agadam çivam |
pratidiniphalam :

ha tvām apāmārga babhūvyathaḥ sarvām gaccha pathām
adhi maryo yāvayā tvam | :

prā apāmārga oṣadhīnām viçvāsām eka ut pati tena te
mr̥jum āsthi :

tam atha tvam agadaç caraḥ z 1 z

Read: yat svapne ni jagantha yad vā çepiṣe 'nṛtam | agniṣ tvā tasmād enaso vrahmā muñcatv aṇhasaḥ z 1 z yad akṣeṣu dudrohitam yad vā mitrebhyas tvam | somas tvā tasmād . . . z 2 z yat kumāraṣ kumāreṣu yad vā jyāyāns tureṣu | †nimeta kṛtvā çepiṣe †taçat kṛṇvo† agadam çivam z 3 z pratidinaphalo hi tvam apāmārgo babhūvitha | sarvān mac chapathān adhi variyo yāvayās tvam z 4 z apāmārga oṣadhīnām viçvāsām eka it patiḥ | tena te mr̥jma āsthitam atha tvam agadaç cara z 5 z 1 z

In st. 2d it would probably be safe to read *kṛṇve*. St. 4 occurs Ç. 7. 65. 1, and st. 5 is Ç. 4. 17. 8.

27. [f. 36a, l. 6.]

Ç. 19. 36.

çatavāro anīnaçad rakṣamām rakṣān :
si tejasā | āroham varcasā saha maṇir dunāmaçātanam

In b read yakṣmān rakṣānsi, in c ārohan, and in d durṇa-
macātanah.

çṛṅgabhyām rakṣo :
nudate mūlena yātudhānyaḥ | madhyena yakṣmam bād hate
nāinam papmāti tatrati | :

In a read çṛṅgabhyām, and in d pāpmāti tarati.

ye yakṣmāso arbhakā mahāmco ye ca çapathinaḥ | sarvān
dunnāmahā maṇi :

ç çatavāro anīnaçat.

In b read mahānto, and perhaps we should read çabdinah
as in Ç.; in c read durṇāmahā.

çatam vīrāṇi janayaç chatam yakṣmann amāvapat :
dunnāstris sarvās triḍhvā apa rakṣānsy apakramīm. |

In a read vīryāṇi janayañ, as suggested by Whitney; for b
çatam yakṣmān apāvapat: for cd durṇamnas sarvāns triḍhvāpa
rakṣānsy apākramīt.

çatam aham dunnāmaṇi :
nām gandharvāpsarasām çatam çatam sunvatīnām çata-
vāreṇa vāraye z 2 z :

Read: çatam aham durṇāmnīnām gandharvāpsarasām çatam |
çatam ca çvanvatīnām çatavāreṇa vāraye z 5 z 2 z.

28. [f. 36a, l. 13.]

Ç. 6. 71, with additions: TA. 2. 6. 2.

viçvaṁ vijmi prthivava puṣtam āyad āyatu prati grhṇāmy
annam vāiçvānarasya ma :
hato mahimnā agniṣ tad viçvā suhitaṁ kṛnotu |

For this stanza cf. MS. 4. 11. 1. In a read vivyajmi prthivīva,
in b anyad āyat; in cd mahimnāgniṣ tad viçvaṁ suhutaṁ.

yad annam adbhīr bahudhā :
virūpaṁ vāsu hiraṇyam aṣvam uta gām ajām avīm yad
annam admy āṇṛtena de :

vā udāsyann uta vā kariṣyan. |

In a read admi, in b vāso and avim; in c anṛtena, and in
d dāsyann adāsyann uta °.

yan mā hutaṁ yad ahutam ājagāma ya :
smād anna manasod rārajīmi z yad devānām cakṣuṣāka-
cīnāgniṣ ṭad dho :

tā suhutaṁ kṛṇotu |

In b read annān; in cd it seems best to read with TA cak-
ṣuṣy āgo asty agniṣ ° °.

jamadagniṣ kasyapas sādva etad bharadvājo madhv annam || :
kṛṇotu | pratigṛhitre gotamo vasiṣṭho viṣvāmitro naḥ prati-
ranty āyuh :

pāṭhena pratirady āyuh zz 3 zz :

Read: jamadagniṣ kaṣyapas sādva etad bharadvājo madhv
annam kṛṇotu | pratigrahitre gotamo vasiṣṭho viṣvāmitro naḥ
pra tirantv āyuh z 4 z 3 z

29. [f. 36 b, l. 1.]

āgne yajñāsya cakṣur edāṁ vidāmi yathedaṁ bhaviṣyāti
svāhā | āgne yajñāsya :
crotram agne yajñāsya prāṇa | agne yajñasyāpanaḥ agne
yajñasyātman agne :
yajñāsya sarva idaṁ vidāmi yathedaṁ bhaviṣyati svāhā
z 4 z :

Read: agne yajñāsya cakṣur edaṁ vidāmi yathedaṁ bhavi-
ṣyati svāhā z 1 z agne yajñāsya crotram edaṁ ° ° ° z 2 z agne
yajñāsya prāṇa edaṁ ° ° ° z 3 z agne yajñasyāpāna edaṁ ° ° °
z 4 z agne yajñasyātman edaṁ ° ° ° z 5 z agne yajñāsya sar-
vam edaṁ vidāmi yathedaṁ bhaviṣyati svāhā z 6 z 4 z

In the margin the ms. has agni ṛcām.

30. [f. 36 b, l. 4.]

RV. 1. 89. 2, 3; 10. 15. 2 (= Q. 18. 1. 46); MS. 4. 14. 17.

devānām bhadrá sumatír ṛjuyatām devānām rātrír abhí nu
ni vārtatām. :

devānām sakhyām ūpa sedimā vayām devānām āyus prá
tirantu jīvá :

se |

In a read rjūyatām, in b rātir abhi no; and in d devā na
āyus.

tán pūrvayā nivídā hūmate vayām bhagam mittrām aditir
dákṣam asrí :
dhiṁ áryamnām váruṇam somam açvínā sárasvatī nas
subhágā máyas karat. | :

In a read hūmahe, in b mitram aditiṁ and asridham; in c
aryamaṇam.

idám pitṛbhyo námo astv adyá yé pūrvāso yé párāsas
pareyúḥ yé pārthi :
ve rájasy á níṣatā yé vā nūnam súvrjīnāsi vikṣú

In b read ye 'parāsas pary iyuḥ; in c niṣattā, and in d
suvrjanāsu.

pratyañco agne sarvaḥ :
patantu kṛtyākṛte ripave martyāyaḥ kravyād etṛṇa sã me
mṛḍa krivi :
ṣṇu mā dhehi nirṛter upasthe

In a read sarvāḥ, in b martyāya. In c kravyād and me
mṛḍa seem clear, and probably kraviṣṇo at the end of c;
perhaps a subject for dhehi should be supplied before mā.
This stanza has no parallel.

jāyassaç çāñsād utá vā kánīyasaḥ sajā :
taççañsād utá jamiçañsá ánādiṣṭam anyakṛtam yád énas
tán nas tásmā :

j jātavedo mumugdhi z 5 z

Read: jyāyasaç çāñsād uta va kaniyasas sajātaççañsād uta
jamiçañsād | anādhṛṣṭam anyakṛtam yad enas tan nas tasmāj
jātavedo mumugdhi z 5 z 5 z

31. [f. 36 b, l. 13.]

imāu pādau pra harāmy ā gr̥hebhyas tvāsta :
yendraṣ paçcād indraṣ purastād indro naṣ pātu madhyataḥ
Read svastaye in b; indraṣ paçcād in c.

indram bhayaṁ viçva :
taḥ çūdrā ca nāryā ca indraḥ pathibhir adrava asaṁṛddhā-
ghāya :

vaḥ

Read bhayan in a, cānāryā in b; in cd ā dravat asaṁṛddhā aghāyavaḥ.

indram haṣyatām vidhi vi naṣ pāçān ivā carat. | idamaṁ
panthā :
m adukṣāma sugo svastivāhanaṁ |

In a we might read hr̥ṣyatām vidhir, or possibly harṣayatām; for b vir naṣ °: for cd emam pantham arukṣāma sugam °, which is Ç. 14. 2. 8 cd.

yatra viçvā pari dviṣo vṛṇakti :
nindatesv āntam ety anāhataḥ parāvrajata kim tat tava
kām vakṣana :
nn iva |

Read viçvān in a, and with ninditesv in b we have a possible reading. In the rest I see no good reading; perhaps parāvṛṇjata is intended.

viçvañco yantaḥ çaphalā viçvañcaḥ parimanthinaḥ viçvak. :
[f. 37 a.] punarbhavā mano asāṁṛddhāghāyavaḥ z

Read: viṣvañco yantu †çaphalā viṣvañcaḥ paripanthinaḥ |
viṣvak punarbhuṇvā mano asaṁṛddhā aghāyavaḥ z 5 z

In a çabalā would seem very good: pādas cd occur Ç. 1. 27. 2 cd which has connections into which our stanzas evidently fit (cf. Whitney's Trans.).

svasti vyacākaçam svasti pratyucā :
kaçam svasti paridigdham ny apa svasty apsaṁtaḥ pari-
vrajam svariya svastena sa me :
bharad vājam svasti punarāyaṇam z 6 z anu 6 z

In the top margin the ms. gives svasty rca °.

Out of this I have been unable to make anything more than the division of words may indicate, except that apsaṁtaḥ is probably for apsv antah.

For ab see below No. 90. 2 and Q. 6. 9. 2; for cd cf. Q. 3. 18. 6.

ūrdhvāni te lomāni tiṣṭhantv akṣāu :
 kāmena çiṣyatām simida vatsena gāur iva udhnā surāiva
 paçyatām |

In a read tiṣṭhantv, for b akṣyāu kāmena çuṣyatām; in c çimivatā and probably gor, in d ūdhnas and srjyatām rather than paçyatām.

imā :
 gāvas sabandhavas samānam vatsam akrata | hiññati kani-
 kratīr āddhārā ni :

ravid vasā

A possible reading for c would be mahimnābhikanikratīr, which carries one on to think of something like arāvid vṛṣā at the end of d.

çṛṅgopasā galabhūṣā aghnyāç çarmavāsini | gavo ghṛta :
 sya mātaraṣ tā vatsevā nayāmasi z z z

Read: çṛṅgāupaçā galabhūṣā aghnyāç çarmavāsiniḥ | gāvo ghṛtasya mātaraṣ tā vatsa ivā nayāmasi z 5'z 2 z

34. [f. 37 a, l. 16.]

yaç ca varcaṣ kanyāsu yaç ca :
 hastiṣv āhitam hiraṇyeṣu tad varcas tasya bhakṣī iha var-
 casah

Read yac ca in a and b; in d bhakṣīya or bhakṣīha.

yaç ca :
 varco rājarather yaç ca rājasv āhitam niṣke rukṣe yad
 varcas tasya bhakṣī i :

ha varcasah

Read yac in a and b; d as above; in a rājarathe seems good.

yad apsu yad vanaspatāu yad agnāu yaç ca sūrye |
 yajñe dakṣi :
 nāyām varcas tasya bhakṣī iha varcasah

Read yac ca in b; d as above.

varcasvān me mukham astu va :
 [f. 37 b.] rcasvatāmdu me çiraḥ varcasvām viçvataṣ pratyāñ
 varcasvām varṇo stu me z

Read varcasvan in a, varcasvad uta in b; varcasvān and pratyāñ in c, and varcasvān varṇo 'stu in d.

subhagaṁ :

me mukham astu subhāgam uta me çiraḥ subhāgo viçvataḥ
 pratyāñ subhāgo va :
 rṇo stu me z 2 z

Read: subhagaṁ me mukham astu subhagam uta me çiraḥ |
 subhago viçvataḥ pratyāñ subhago varṇo 'stu me z 5 z 3 z

35. [f. 37 b, l. 3.]

ud amāu sūryo agāt sahavat ta nāma ma | ahaṁ te madhuma :
 tī madhugāṁ madhumattarā |

Read asāu in a, tan nāma mama in b; madughān in d.

yad giriṣu parvateṣu goṣv açveṣu yan madhu | :
 surāyāṁ sicyamānāyāṁ kīlāle madhu tan mayi |

Read giriṣu in a.

yathā surā ya :

thā madhu yathākṣā adhidevane yathāha gavyato mana
 evā sām abhi te :

manaḥ

Read mām in d. Cf. Ç. 6. 70. 1 for ab.

yā te padam padena ṛṣyatām manasā manaḥ pratyāñcam
 agrabhaṁ tvā a :

çvam ivāçvābhidhānyā |

Read yathā in a, padenaṛṣyatām in ab; pratyāñcam in c,
 and tvāçvam in cd.

mahyaṁ tvā dyāvāpṛthivī mahyaṁ devī sarasva :
 tī | mahyaṁ tvā madhyaṁ bhūmyā ubhāv antāu sam
 asyatām z 4 z

Read: mahyaṁ tvā dyāvāpṛthivī mahyaṁ devī sarasvatī |
 mahyaṁ tvā madhyaṁ bhūmyā ubhāv antāu sam asyatām z 5 z 4 z

For this last stanza cf. below, No. 90 st. 5, and Ç. 6. 89. 3.

36. [f. 37 b, l. 9.]

yā vāiçvade :

vīr iṣāvo yā vasūnām yā rudrasya somasya yā bhagasya |
 viçve devā i :

ṣavo yāvatīr vas tā vo agninā çarmaṇā çamayāmi |

Read iṣavo in a.

yā ādide :

vīr iṣavo yā vasūnām yā rudrasya açvino yāvatīs tāḥ viçve
 devā iṣa :

vo yāvatīr vas tā vo devas savitā çamayāti |

Read in b rudrasyāçvinor; the visarga indicates that the hemistich ends with tāḥ and yāvatis seems out of place here, where another genitive would be appropriate; a possible reading might be yā vṛhaspateḥ.

yas te gñiṣavo vāta yā:

te apām uçchrityām uta vā marutsu | indrasya sāmñā
varuṇasya rājā tā:
vat sūryo vṛhatā çamayāti |

Read for a yās te 'gna iṣavo vāta yās te, in b probably utsṛṣtyām; in c rājñā, and in d tā vas seems better than tāvat.

mā vṛhy ādityo mā vasubhyo mā rudrāyā:

gnaye pāktivāya | indrasya çuco varuṇasya yā çucis tā vo
devy a:

ditiç çamayāti |

In a mā bibhṛhy āditya seems possible, in b pārvivāya.

yaç ca vāte viçvāgvāte yaç ca rudrasya dhanvani | agni:
ṣ ṭva vasor īrāçānas tvā sarvā bheṣajaṣ karat. z 5 z anuvā 7 z:

Read: yāç ca vāte viṣvāgvāte yāç ca rudrasya dhanvani |
agniṣ ṭvā vasor içānas tvā sarvā bhiṣajaṣ karat z 5 z 5 z
anuvā 7 z. In cd ṭā and tās would improve this very un-
certain reconstruction.

37. [f. 37b, l. 19.]

cittim yaktāsi manasā cittin devāñi ṛtāvṛdhaḥ jātavedaṣ pra
ṇas ti:

[f. 38a] ra agne viçvāmarudbhiḥ

In view of MS. 2. 10. 6 it seems clear that in yaktāsi we have the root yaj; yakṣasi might be the reading, but yakṣyāmi may be worth consideration. If viçvāmarudbhiḥ is not acceptable, we might read vidvan or viçvān.

yavayāyavayāssad dveṣāñsi yavamaye:

na haviṣā yas te mṛta dviṣvapnīyasya bhāvas sa te tudanta
etaṁ pra:

hiṇmaḥ

In a read yavayāsmad; in c dussvapnyasya, and perhaps mṛto rather than mṛta. In Ç. 19. 57. 3 occurs the phrase sa mama yaḥ pāpas taṁ dviṣate pra hinmaḥ; imitating this we might reconstruct dviṣate tudanta °, and this would call for bhāvo.

yathā kalām yathā çapham yatharṇo son nayanti | evā:
dusśvapnyam sarvas apriye sun nayāmasi z

This is Ç. 6. 46. 3 (= 19. 57. 1); read yatharṇam sam in b,
sarvam in c and sam in d.

araro hiç çatam adya ga:
gavam bhakṣīya çatam ajānām çatam avinām çatam açvā-
nām puruṣā:
ṇām tatrāpi bhakṣayānum āmuṣyāyaṇam amuṣyāḥ patram
tam aham:
nirṛtaye prekṣyāmi tam mṛtyoḥ pāçaye badhnyāmi sa baddho
hato stu | :

sa tato mā mociḥ z 1 z

This prose portion falls into two parts thus giving the normal
five stanzas to this hymn. At the beginning araro might be
vocative of araru (cf. Ç. 6. 46. 1) and hiç might conceal some
form of the root hīḍ: read †araro hiç† çatam adya gavām
• • • puruṣānām tatrāpi bhakṣīya z 4 z

For the rest there are similar passages in Ç. 16. 7. 8 and
8. 1ff. Read: amum āmuṣyāyaṇam amuṣyāḥ putram tam aham
nirṛtaye preṣyāmi tam mṛtyoḥ pāçe badhnāmi | sa baddho hato
‘stu sa tato mā moci z 5 z

With this hymn cf. Ç. 6. 46 and 19. 57.

38. [f. 38a, l. 8.]

ye naç çapanty apa te bhavantu vṛkṣān va:
vṛhṇām api tām jayāma | bhrāḍīya āyuṣ pratiram dadhānām va:
yam devānām sumatāu syāma

In b I think we must read vṛkṇām api tām; the margin cor-
rects to drāghīya in c, and we must read dadhānā: pādas cd
occur frequently but not together.

kṛtyākṛtam payasvān adarçata agneḥ | :
pratyasva nu dhuddhyasva prati sma rāivataḥ dahāḥ |

For b, a possible reading is ā dharṣāta agniḥ; in c prathasva
and yudhyasva are probable; d can stand, but riṣato, or the
like, would seem better.

yas tvā kṛtye pratighā:
ya vidvāñ aviduṣo gṛham. | punas tvā tasmā dadhimo
yathā kṛ:

kṛtam hanāḥ

In pratighāya, I think, lies the verb of the first hemistich
and we might read pra jaghāna as a possibility: in c it would
seem safe to restore tasmā dadhmo, and in d kṛtyākṛtam hanat.

punaṣ kṛtyāṁ kṛtyākṛte hastigr̥hya parā ṇaya uto tva:
m uttamā punaṣ tatarmāiva sudanaṁsvaṁ |

Read hastagr̥hya in b; uto tvam uttamā punaṣ is probably
a good pāda but for d I see nothing. Pādas ab occur Ç. 5.
14. 4 ab.

kṛtyā yantu kṛtyākṛtaṁ vṛkī:
vāvimato gr̥haṁ stokaṁ pākasva vardhatām ma vṛvṛṣṭa |
oṣadhīr iva | :

Read: kṛtyā yantu kṛtyākṛtaṁ vṛkīvāvimato gr̥ham | stokaṁ
pākasya vardhatām saṁvṛṣṭā oṣadhīr iva z 5 z 2 z

Ç. 6. 37. 1 d reads vṛka ivāvimato gr̥ham.

39. [f. 38a, l. 16.]

Vāit. 24. 1.

yat te grāvā bāhucyuto cakro naro yad vā te hastayor
adhuṣaṁ tat tāpyā:

yatām ut te niṣṭyāyatām soma rājan. z

In a read 'cucyon, in b adhuṣan; ta āpyāyatām tat in c.

yat te grābṇā cicṛdas so:
ma rājin priyāṇy aṅga sukr̥tā paroṇi | tat saṁjatsvājeneto:
vardhayasvā anāgamo yathā sadam it saṁkṣiyema z z om̐
anā:

[f. 38b] gamo yathā sadam it saṁkṣiyema

In a read grāvṇā cicchidus and rājan, in b purūṇi; for cd
tat saṁdhatsvājyenota vardhayasvānāgaso ° °.

yām te tvacaṁ babhrutām ta yonir hr̥dyām:
sthānā pracyuto di vāsuto si tasmāi te soma luptam asmākam
etad u:

pa no rājan sukr̥te hvayasva |

In a read bibhidur yām ca yonim, in b sthānāt and yadi
vāsuto 'si with yad vā (as in Vāit.) for hr̥dyām; in c we may
read guptam as in TB. 3. 7. 13. 3.

saṁ prāṇāpānābhyām saṁ cakṣuṣā saṁ:
çrotreṇa gacchasya soma rājan. | yat te viliṣṭaṁ sam u tanv
ayattaj jā:

nītām nas saṅgamanī pathinām.

In b read gacchasva; in c viriṣṭaṁ sam u tat ta etaj, in d
jānītām and saṅgamane.

ahaç çarīraṃ payasā sam etv a :
 nyo nyo bhavati varuṇosya | tasmāi tado haviṣā vidhemah
 vayaṃ syāma :
 patayo rayīṇām.

In a read ahāç and sam ety, in b anyo 'nyo and varṇo 'sya;
 in c ta indo and vidhema.

abhyakṣaranti jihvo ghr̥tenāṅgā parūṇṣi ta :
 vardhayanti | tasmāi te soma nasa yad viṣaṭ vapa no rāja
 sukr̥te hvaya :

sva z 3 z

Read: abhikṣaranti juhvo ghr̥tenāṅgā parūṇṣi tava vardhay-
 anti | tasmāi te soma nama id vaṣaṭ copa no rājan sukr̥te
 hvayasva z 6 z 3 z

40. [f. 38 b, l. 9.]

ihata devīr ayam astu pantha ayam vo lokaç çaraṇāya :
 sādhuḥ idam havir juṣamānā ud ita kṣiprā jñā varuṇena
 prasūtā z :

In a read ihāita and panthā; in d kṣiprā rājñā and prasūtāḥ.

ihata rājā varuṇo dadābhīr devo deveṣu haviṣo juṣātāḥ kṛṇu :
 ṣva panthā madayān dūrdibhir anena babhro mahatā pṛthi-
 vyām.

In a the reading of the ms. may be rdābhīr. Read in a
 ihāitu; in this context dadhabhir seems to be possible but it
 is hard to give up the thought of some form or compound of
 ṛta; in MG. 2. 11. 17 occurs prāitu rājā varuṇo revatibhiḥ :
 in b juṣatām ought to stand. In c read panthām, and we
 might consider dṛtibhir as a possibility.

pri :
 yad dhriyad va madayān abhuñja tirokoghānām iha rāñitu | a :
 neneve gām mṛjata dviṣimato jahy osrām çabhūm ajanān
 adhr̥ṣṇataḥ | :

Out of this all I can get is tviṣimato jahy and perhaps
 çatrūn ajanān ādhr̥ṣataḥ.

ye pārato madhyato ye ca yanta ye apsumado nihatās tīre
 agnayah :
 te devajā iha no mṛdunn āpaç cā jihvan ubhaye saban-
 dhavaḥ

Opposite the first of these lines the margin gives *saṁcayam*, and there is a correction to *jinvan* over *jihvan*. In a read *yanti*, in b *apsuśado nihitās*; in c *mṛdann* and in d *ta ā jinvan*.

idam :

vāpo hṛdayam ayaṁ vasv aritāvarī iha tvām eta ṣakvarī
yatrāivam :

veçayāmasi z 4 z

Read: idam va āpo hṛdayam ayaṁ vatsa rtāvarīḥ | ihettham
eta ṣakvarir yatrāivam veçayāmasi z 5 z 4 z

This is Ç. 3. 13. 7; we might read *idam vasv* in b; for d
Ç. has *yatredam veçayāmi vaḥ*.

41. [f. 38b, l. 18.]

RV. 10. 159; ApMB. 1. 16.

ud asāu sūryo agād ud ayaṁ māsako :

bhagaḥ tenāham vidvalā patim abhy a :

[f. 39 a.] sākṣi viṣāsahih |

Read *māmako* in b.

aham ketur aham mūrdhvā aham ugrā viṣāda :

ni | named *apa kradam patis sehānāyā upacarā* |

Read *mūrdhāham* in a, *viṣādanī* in b; named *apa kratum*
in c and *upā carāt* in d.

mama putrā :

ç çatruhaṇo vo me duhitā virāt. | utāham asmi saṁjayā :
patyār me çloka uttamaḥ

Read *çatruhaṇo* 'tho in ab; *patyur* in d.

yena devās surebhyo bhavanti marmattarā :

idam utakra devāsapatrā kilābhuvam

In a a good reading would be *devā asurebhyo*; for b read
bhavanty amarmantrāḥ, and for cd *idam tad akri devā*
asapatnā kilābhuvam.

sapatrā sapatnyagnī :

jayaty abhibhūvarī muṣṇāmy anyāsām bhagam vāmo yaste-
yaçā :

m iva z 5 z anu 8 z

Read: *asapatnā sapatnyagnī jayanty abhibhūvarī* | *muṣṇāmy*
anyāsām bhagam varco astheyasām iva z 5 z 5 z anu 8 z

In d *vāmam* would be about as good as *varco*. This hymn
has a sixth stanza in the other texts.

42. [f. 39 a, l. 7.]

Cf. Ç. 2. 24.

ṣarabhaka ṣeraçabha punar bho yā :
 nti yādavaṣ punar hatiṣ kimīdinaḥ yasya stha dam atta yo
 va prā :
 hī tam utta mmā sāmsāmany atā çevṛka çevṛdha sarpān-
 sarpa :
 srokān mro jyarnyatro jarjunva paprado punar vo yanti
 yādavaḥ | :
 punar jūtiṣ kimīdinaḥ yasya stha dam atta yo na prā | hī
 tam utva :
 smā mānsāny attā z 1 z

Read: çerabhaka çerabha punar vo yantu yātavaṣ punar
 hetiṣ kimīdinaḥ | yasya stha tam atta yo vaḥ prāhāt tam atta
 svā mānsāny attā z 1 z çevṛdhaka çevṛdha punar vo ° ° | ° z
 2 z sarpānusarpa ° ° | ° z 3 z mrokānumroka ° ° | ° z 4 z
 †jyarnyatro jarjunva paprado† punar vo yantu yātavaṣ punar
 jūtiṣ kimīdinaḥ | yasya stha tam atta yo vaḥ prāhāt tam atta
 svā mānsāny attā z 5 z 1 z

At the beginning of 5 it would be impossible to emend
 with any certainty; it is barely possible that jūrni (Ç. st. 5)
 is there and perhaps also arjuni (Ç. st. 7); yet it is fairly
 clear that these should all be grouped in one stanza, and
 that they are names of male demons. Cf. our No. 91 and the
 comments.

43. [f. 39 a, l. 12.]

Ç. 2. 16.

dyāvapṛthivī upaçrute mā :
 pātaṁ svāhā | dhanāyāyuṣe prajāyāi mā pātaṁ svāhā | prāṇā :
 pānāu mr̥tyor mā pātaṁ svāhā | sūrya cakṣuṣī mā pāhi svā :
 hā | agne viçvambhara viçvato mā pāhi svāhā |

Read dyāvapṛthivi upaçruter: the kāṇḍa is no. 2.

44. [f. 39 a, l. 15.]

Cf. Ç. 2. 17.

āyurmā :
 agni āyur me dhā svāhā varcodāgner varco me dhā svāhā tejo :
 dāgnis tejo me dhā svāhā | sahodā agnes saho me dhā svāhā | :
 baladā agnir balam me svāhā z 3 z

Read: āyurdā agna āyur me dāḥ svāhā z 1 z varcodā agne varco me dāḥ svāhā z 2 z tejodā agne tejo me dāḥ svāhā z 3 z sahodā agne saho me dāḥ svāhā z 4 z baladā agne balam me dāḥ svāhā z 5 z 3 z

45. [f. 39 a, l. 18.]

Ç. 2. 17.

āyur asyā ā :

[f. 39 b.] āyur me dhehi svāhā | varco si varco mayi dhehi svāhā | tejo :

si tejo mayi dhehi svāhā | saho si saho mayi dhehi svāhā | : ballam asi balam mayi dhedhi svāhā | 4 z

In 1 read āyur asy āyur mayi; in 2, 3, and 4 read 'si; in 5 balam and dhehi.

46. [f. 39 b, l. 3.]

Ç. 2. 18.

piçācakṣī :

nam asi piçacajambhanam asi svāhā | yātudhānakṣīnam a : si yātudhānajambhanam asi svāhā | sadānvākṣīnam asi : sadānvājambhanam asi svāhā | sapattrakṣīnam asi sapattra : jambhanam asi svāhā | bhrātrvyakṣīnam asi bhrātrvyajaja : mbhanam asi svāhā z 5 z a 9 z

Read °kṣayanam in each formula, piçācajambhanam in 1. sapatna° in 4, and bhrātrvyajambhanam in 5. The kṇḍa is no. 5.

In the margin the ms. has rakṣāmantram vā agniḥ.

47. [f. 39 b, l. 8.]

ā te sāuvīryam :

dade mayi te sāuvīryam | a sāuvarco dade mayi te sāuvarcaḥ | : a sāutejo dade mayi te sāutejaḥ a sāunṛmnam dade mayi : te sāunṛmnam | ā te sāuḥukram dade mayi te sāuḥukram

z 1 z :

At the beginning of 2, 3, and 4 read ā te.

These formulae are suggestive of the sphere of the Yajur Veda. The emendation proposed is open to a number of objections, but it is fairly close to the ms. and offers a reasonable meaning. In the colophon we might read digdhanam.

50. [f. 40 a, l. 5.]

agnim̐ vayam̐ trātāram̐ havāmahe imam̐ trāyā :
tāsmād yakṣmā tasmād āmayata juṣāṇo agnir ājyasya trātā :
trāyatām̐ svāhā |

Read ya imam̐ trāyate 'smād yakṣmāt tasmād āmayatāt |
juṣāṇo ° ° z 1 z

mitrāvaruṇāu vayam̐ trātārāu havāmahe yā :
v ayimam̐ trāyīte smād yakṣma tasmād āmayata juṣāṇau
mitrā :

varuṇāv ājyasya trātārāu trāyetām̐ svāhā |

Read yāv imam̐ trāyete 'smād yakṣmāt tasmād āmayatāt |
juṣāṇau ° ° z 2 z

marutān vayam̐ trātrī :
n havāmahe imam̐ trāyāmta smād yakṣmād āmayata |
juṣāṇau maru :

tājyasya trātāras trāyantām̐ svāhā z

Read maruto vayam̐ trātṛn havāmahe ya imam̐ trāyante
'smād yakṣmāt tasmād āmayatāt | juṣāṇa maruta ājyasya °
° z 3 z

agnaya ghṛtapataye svāhā | :
agnināgni gr̥hebhya svāhā | vājasyān agniye svāhā | agnim̐ :
vayam̐ svāgnaya svāhā | tena vrahmaṇā tenaṣ chandasā
tayā devatayā :

ñgirasvad devebhyas svāhā z z iti agnisūktam. z z :

It is almost impossible to believe that these formulae belong in this place, thrust into the midst of five stanzas so symmetrical; but we cannot throw them out entirely. The first and last are in the Concordance: in 1 read agnaye, for the second perhaps agnināgne gr̥hebhya svāhā can stand, vājasya is good at the beginning of 3 and agnaye should be read, in 4 svagnayas is probable, and in 5 read tena for tenaṣ; perhaps in 5 we should insert dhruvās sidata (or the like) before devebhyas, as these words appear in the numerous occurrences of this formula.

pitṛṇ vayanṁ bhrātṛṇ havāmahe | imanṁ trāyantāmmābh
yakṣmā tasmā :

d āmayata | juṣaṇāṣ pitarājyasya trātāras trāyantām svāhā z :

Read vayanṁ trātṛṇ and the rest as in st. 3 except juṣaṇāṣ
pitara.

vṛhaspatim vayanṁ trātāram havāmahe imanṁ trāyātāsmād
yakṣmā :

tasmād āmayata juṣāṇo vṛhaspatir ājyasya trātāram trā :
yatām svāhā z 4 z

Read : vṛhaspatim vayanṁ trātāram havāmahe ya imanṁ trāyate
'smād yakṣmāt tasmād āmayatāt | juṣāṇo vṛhaspatir ājyasya
trātā trāyatām svāhā z 5 z 4 z

51. [f. 40 a, l. 19.]

agnim vayanṁ trātāram yajāmahe meni :
[f. 40 b] hana valagahanam juṣāṇo agnir ājyasya meniḥā
valagahā :

trātā trāyatām svāhā z indram vayanṁ juṣāṇa indra ājyasya z :
somanṁ vayanṁ trātāram yajāmahe menihalam valagahanam
juṣā :

ṇas soma ājyasya meniḥā valagahā trātā trāyatām svā :
hā z viçvān devāṇs vayanṁ trātṛṇ yajāmahe menighno valaga :
ghnās trātāras trāyantām svāhā z vṛhaspatim vayanṁ trātāram :
yajāmahe menihalam valagahanam juṣāṇo vṛhaspati | :
r ājyasya meniḥā valagahā trātā trāyatām svāhā z 5 z :
z anu z

Read: agnim vayanṁ trātāram yajāmahe menihanam valaga-
hanam | juṣāṇo agnir ājyasya meniḥā valagahā trātā trāyatām
svāhā z 1 z indram vayanṁ ° ° | juṣāṇa indra ājyasya ° ° z 2 z
somanṁ vayanṁ ° ° ° | juṣāṇas soma ājyasya ° ° z 3 z viçvān
vayanṁ devāṇs trātṛṇ yajāmahe menighno valagaghnaḥ | juṣāṇa
ājyasya menihano valagahanas trātāras trāyantām svāhā z 4 z
vṛhaspatim vayanṁ trātāram yajāmahe menihana valagahanam
juṣāṇo vṛhaspatir ājyasya meniḥā valagahā trātā trāyatām svāhā
z 5 z 5 z anu 10 z

52. [f. 40 b, l. 9.]

TB. 2. 7. 17.

ye keçinaṣ prathamās satram asita yebhir ābhṛtaṁ :
yad idam vi rocate bhyo juhomi haviṣā ghṛtena açvān goma :
mān ayam astu vīrāḥ

In a read āsata, in c tebhyo; in cd ghr̥tenāçvavān gomān ° °
vīraḥ. Our pāda d is very nearly Ç. 6. 68. 3 d; TB. has rayas
poṣeṇa varcasā saṁ sr̥jātha.

nante rānās tapaso mucyate śudvinā:
vnīyaṁ dīkṣāṁ viçanīyaṁ hy etat. prāpya keçāstuvate kā:
nyano bhavantu teṣāṁ vrahmeçe vapanasya nāmnyā

In a read narte vrahmaṇas, and śudvināmñīyaṁ vaçinīyaṁ
hy etat would give a good pāda b; TB has dvināmñi dikṣā
vaçinī hy ugrā. For the rest it seems best to read with TB
pra keçās suvate kāṇḍino bhavanti teṣāṁ vrahmed içe vapanasya
nānyaḥ z 2 z

yenāvapat sa:
vitā çīrṣṇo agre kṣureṇa rājño varuṇasya keçān. | :
tena vrahmāṇo vapatedam asyāçyāmo dīrghāyur ayam astu :
vīraḥ z

In cd asyāyuṣmān seems the most satisfactory. Cf. Ç. 6.
68. 3 and Whitney's Translation.

ma te keçām anugada vanta etat tayā dhātā dadhā:
tu te | tubhyam indro varuṇo vṛhaspatis savitā varco dadhaṁ | :

In a read mā te keçān anugād varca, in b tathā; in d 'dadhan.
This stanza appears MG. 1. 21. 8.

ā roha proṣṭham viṣahasya çatṛñ ājasrādīkṣāṁ vaçinī:
hy ugrā | dehi dakṣiṇām vrahmaṇebhyo atho mucyasva varu:
ṇasya pāçāt. z 1 z

Read: ā roha proṣṭham viṣahasva çatrūñ ājasraṁ dikṣā
vaçinī hy ugrā | dehi dakṣiṇām vrahmaṇebhyo atho mucyasva
varuṇasya pāçāt z 5 z 1 z

53. [f. 41a, l. 1.]

MS. 2. 6. 3.

ye devāṣ purassado gninetṛā rakṣohaṇas te naṣ pā:
ntu tebhyo namas tebhyas svāhā | ye devā dakṣiṇāsado
yamanetrā rakṣohaṇa:

s te naṣ pāntu tebhyo namas tebhyas svāhā | ye devāṣ
paçcātsado marunnetṛā rakso:

haṇas te naṣ pāntu tebhyo namas tebhyas svāhā | ye devā
uttarātsadas somanetrā:

rakṣoḥaṇas te naṣ pāntu tebhyo namas tebhyas svāhā | ye
devā antarikṣāssado :
vr̥haspatinnetrā rakṣoḥaṇas te naṣ pāntu te no vantu tebhyo
namas tebhyas svāhā ||:

z 2 z

In 1 read 'gninetrā in 2 dakṣiṇātsado, in 5 antarikṣātsado
vr̥haspatinetrā and 'vantu; it seems probable that the phrase
te no 'vantu should be read in each formula as it occurs in
each one in MS.

54. [f. 41 a, l. 7.]

KS. 15. 2; MS. 2. 6. 3.

agnaye purassade rakṣoghna svāhā | yamāya dakṣiṇātsa :
de rakṣoghne svāhā | marudbhyaṣ paçcātsadbhyo rakṣohā-
bhyas svāhā | somāya :
uttarāsade rakṣoghne svāhā | avaspate divaspate rakṣoghne
svāhā ||:
vr̥haspataye antarikṣasade rakṣoghne svāhā z 3 z

In 1 read rakṣoghne, in 3 rakṣohabhyas, in 4 somāyottarātsade;
a possible reading in 5 is avaspataye divassade; in 6 read
antarikṣātsade.

55. [f. 41 a, l. 10.]

divo jāto diva :
s putro asmāj jātaṁ sahat saha aṣvattham agre jāitrāyāt
sahadevaṁ dāma :
si | taṁ tvām ā yathā ratham upa tiṣṭhantu rājānas suma-
tibhyo vi vabhuvē | :
tvayā vayaṁ devajātas sarvāṣ prā ṇocayāmasi | uta satyā
utānṛ :
taḥ yo aṣvatthena mittreṇa sumatīr iva gacchati jayaṣ ca
sarva :
ṣ pr̥tanā yāç ca satyā utānṛtaḥ adharāñco ni druvantu
sumatyā :

ululākṛta | aṣvattha mittraṁ puruṣaṁ ye vātā pr̥danyā z 4 z :

The following seems a possible reading: divo jāto divas
putro asmāj jātaṁ sahat sahaḥ | aṣvattho agre jāitrāyāt saha-
devaṁ dāmāsi z 1 z taṁ tvām ā yathā rathaṁ upa tiṣṭhantu
rājānaḥ | samṛtibhyo vāi vibhuvē z 2 z tvayā vayaṁ devajāta
sārvāṣ pra ṇocayāmasi | uta satyā utānṛtāḥ z 3 z yo aṣvatthena

mitreṇa samṛtīr iva gacchati | jayac ca sarvāṣ pṛtanā yāç ca
satyā utānṛtāḥ z 4 z adharāñco ni dravantu samṛtyā ulu-
lākṛtāḥ | açvattha mitraṁ puruṣaṁ ye 'vātāṣ pṛtanyanti z 5
z 4 z

The emendations are rather bold but in keeping with the
evident intent of the charm: cf. Ç. 3. 6.

56. [f. 41 b, l. 1.]

Cf. TS. 5. 5. 10. 3 and 4; Ç. 3. 26 and 27.

ugrā nāma stha teṣāṁ vaṣ puro grahāḥ prācī dik teṣāṁ vo
agnir iṣavaḥ:
te no mṛḍāta dvipade catuṣpade teṣāṁ vo yāny āyudhāni
vā iṣavas tebhyo:
namas tebhyaṣ svāhā z kravya nāma stha teṣāṁ vo dakṣiṇād
grhā dakṣiṇā di:
k teṣāṁ va āpa iṣavaḥ virājo nāma stha teṣāṁ vaḥ paçcad
grhā pratīcī:
dik teṣāṁ vaṣ kāsa iṣavaḥ avasthā nāma stha teṣāṁ vā
uttarād grhā udī:
cī dik teṣāṁ vo vāta iṣavaḥ uttare nāma stha teṣāṁ va
upari grha:
ūrdhvā dik teṣāṁ vo varṣam iṣavaḥ te no mṛduta dvipade
catuṣpade te:
ṣāṁ vo yāny āyudhāni yā iṣavas tebhyo namas tebhyaṣ
svāhā z 5 z:

z anu 11 z

Read: ugrā nāma stha teṣāṁ vaṣ puro grhāḥ prācī dik teṣāṁ
vo agnir iṣavaḥ | te no mṛḍata dvipade catuṣpade teṣāṁ vo
yāny āyudhāni yā iṣavas tebhyo namas tebhyaṣ svāhā z 1 z
kravya nāma stha teṣāṁ vo dakṣiṇād grhā dakṣiṇā dik teṣāṁ
va āpa iṣavaḥ | te no . . . z 2 z virājo nāma stha teṣāṁ vaḥ
paçcad grhāṣ pratīcī dik teṣāṁ vaṣ kāsa iṣavaḥ | te no . . .
z 3 z avasthā nāma stha teṣāṁ va uttarād grhā udīcī dik teṣāṁ
vo vāta iṣavaḥ | te no . . . z 4 z uttare nāma stha teṣāṁ va
upari grhā ūrdhvā dik teṣāṁ vo varṣam iṣavaḥ | te no mṛduta
dvipade catuṣpade teṣāṁ vo yāny āyudhāni yā iṣavas tebhyo
namas tebhyaṣ svāhā z 5 z 5 z anu 11 z

57. [f. 41 b, l. 9.]

yadīdam divo yady avājagāma yady antarikṣād ya:
di pārthivoyaḥ yadi yajño yajñapate sargas tebhyas sarvebhyo
manasā:

vidhema |

Read ava jagāma in a, perhaps prthivyaḥ at end of b;
yajñapates in c, and manasā in d.

yam indram āhur yaṁ mitram āhu yama somam
āhuḥ yam agnim ā:

hur yam āhus tebhyas sarvebhyo namasā vidhema |

Read āhur at end of a, yaṁ somam āhur yam agnim āhuḥ
for b; for c we might read yaṁ varuṇaṁ vṛhaspatim āhus.

yad indriyā jalpyāḥ:
prordhnavanti svapunaṁ durbhūtam abhi ye śinanti | ye
devānām ṛtvijo:

yajñiyānām tebhyas sarvebhyo namasā vidhema |

For a yad indriyā jalpyā prārdhnavanti would seem possible;
in b read svapnaṁ.

ye cṣaṇā nanama:
sā ni yanti sūryasya raçmīr anu saṁ caranti | ye devānām
dharmadhṛto babhū:

vus tebhyas sarvebhyo namasā vidhema |

In a read cṣaṇā namasā, in b raçmīr.

svarbhisiyer abhi ye bhāyanti yebhyaḥ:
[f. 42 a] kṛṇvānti yo rodāyanti ye vā strīnām pratirūpā babhū-
vus tebhyas sarvebhyo namasā:

vidhema z 1 z

Read: sūriṣu ye rabhanti ye bhānti †ye bhyāḥ kṛṇvanti†
ye rodāyanti | ye vā strīnām pratirūpā babhūvus tebhyas sar-
vebhyo namasā vidhema z 5 z 1 z

The reading suggested for pāda a is of course only a bare
possibility. Several of the pādas of this hymn occur elsewhere
also but in dissimilar context.

58. [f. 42 a, l. 2.]

vyāvṛttāu payāu gāvāu viçvāu vijñātata vidveṣaṇaṁ kilāsi:
tayatāināu vy ata dviṣaḥ vi kilīnāv ata dviṣat vāsatiḥbyas
samābhyāḥ atho:

lmukam iva khādiram agnir vām astv antarā siṅhas te
cakṣuṣo vyāghraḥ pari:
ṣuṁ jane agnir vastv anterā yathā vām naçāsati vi dyāur
vy ata tad vayās tata ka:
paṭyavaḥ vyā oṣadhe praraspasy agnir iva tam dahaḥ |
vyavāyyamtu hṛdayāni vi ci:
ttāni manāṁsi ca atho ya taṁno saṅgataṁ tad vām astu
vidhulakam | asti vāiṣāṁ:
vidviṣam ubhāu sannetarā viçvañcāu pary ā vartayetām
yathā vām naçāsati:

$$\mathbf{Z} \quad \mathbf{2} \quad \mathbf{Z}$$

The transliteration *praraspasy* in line 5 is not certain.

It seems pretty clear that six stanzas are intended here, the first to end *vy ata dviṣaḥ* but out of it I get nothing. Pāda a of st. 2 I cannot reconstruct out of *vi kilināv ata dviṣa* but for bcd it seems possible to read *vāsantibhyas samābhyah | atholmukam iva khādiram agnir vām astv antaraḥ*. The second hemistich of st. 3 is probably to be read *agnir vām astv antaro yathā vām naḥ asati*. St. 4d is clear as it stands *agnir iva tam dahaḥ* and for pāda a *vi dyāur vy ety tad vayas* seems possible. For st. 5 we may read *vy ava yantu hrdayāni vi cittāni manānsi ca | atho yat tanvo saṅgataṁ tad vām astu vidhulakam*; it seems possible to connect *vidhulakam* with *vidhura*. Though not wholly satisfactory we may read for st. 6cd *viśvañcāu pary ā vartayetaṁ yathā vām naḥ asati*; and the words *ubhāu sannetarā* seem good in pāda b.

Other than the above I am unable to suggest anything; it is fairly clear that this is a charm to drive away a disease or demon, perhaps one afflicting cattle.

59. [f. 42 a, l. 9.]

Q. 5. 28. 3—11, 1, 12.

trayaṣ poṣa triṛṭaṣ ṣrayantās anaktu pūṣā payasā ghr̥tena | :
 anyasya bhāumā puruṣa bhāumā bhūmā paṇṇām dahi
 ṣrayantām z

In a read poṣās and ṣrayantām, for c annasya bhūmā puru-
sasya bhūmā, and in d ta iha ṣrayantām.

imam ā:

dityā vasunā sam akṣatesam agne vardhayāmāvṛdhānaḥ
yasmim ttrivṛṣ chetām :
pūṣayisnur imam indra sam sṛjā vīryeṇa |

Read in ab ukṣatemam, in b vardhaya vāvṛdhānaḥ; in c trivṛc chrayatām poṣayiṣṇur.

bhūmiṣ ṭvā pātu haritena viçva:
bhir agniḥ pipartu payasā majāiṣā vīrudbhis te arjuno saṁ-
vidānaṁ va:

rco dadhātu sumanasyamānaṁ

In a read viçvabhṛd, in b sajoṣāḥ; in c arjunaṁ, *mānam at end of d.

dvedhā jātāṁ janmanedaṁ hiraṇyamaṁ agner ekaṁ:
priyataṁ babhūvaḥ somasyāikāṁ hiṁsitasya parāpatad apāṁ
ekaṁ ve:

daso retāhus tat te hiraṇyaṁ trivṛtāstv āyuṣe

In a read tredhā and hiraṇyaṁ, in b priyatamaṁ babhūva, in c somasyāikaṁ and parāpatat (before colon); in d vedhaso reta āhus, in e trivṛd astv.

triyāyuṣaṁ jamadagneṣ ka:
çyapasya triyāyuṣaṁ tredhāmṛtasya cakṣaṇaṁ trīṇy āyūṁṣi
nas kṛdhi |

In b read triyāyuṣam, in d naṣ.

tra:

yas s*parṇās travitāyam ekākṣaram abhisambhūya çakrā
praty ūha mṛ:

* * * * * na viçvā z divas tvā pātu haritaṁ ma:

In a read suparṇās trivṛtā yad āyann, in b çakrāḥ; for the second hemistich praty āuhan mṛtyum amṛtena sākam antar dadhānā duritāni viçvā.

Inasmuch as f. 42 b is badly defaced I give now all that is legible on it.

*na viçvā z divas tvā pātu haritaṁ ma
*ya pātu pra harād devapurāyaṁ imāsti
*taḥ tāṁs tvaṁ bibhratāyuṣmān varcasvān utta
*amṛtaṁ hiraṇyaṁ yābhedeḥ prathamo devo a
*ṇomy anu manyatām trivṛtā vadhena | nava prā
*īr *āyutvāya çataçāradāya harite trī
*ṇ *rajasāviṣṭitāni | a ta tritattva
*harjātassa yan nāma tena te ci çṛ
*z 3 z yajñentam tapasā vṛ
*y *niḥ upah *tāgne jarasaṣ parastā
*pati grhṇāti vidvān vṛ
*s *ād a

Drawing on Ç. to fill the lacunae we may read the remaining stanzas as follows: divas tvā pātu haritaṁ madhyāt tvā pātv arjunam | bhūmyā ayasmayaṁ pātu prāharad devapurā ayam z 7 z imās tisro devapurās tās tvā rakṣantu sarvataḥ | tās tvam bibhrad ayuṣmān varcasvān uttaro dviṣitām bhava z 8 z puram devānām amṛtaṁ hiraṇyaṁ ya ābedhe prathamō devo agre | tasmāi namo daça prāciḥ kṛṇomy anu manyatām trivṛd ābadhe me z 9 z nava prāṇān navabhis saṁ mimate dīrghāyutvāya çataçārādāya | harite trīṇi rajate trīṇy ayasi trīṇi rajasāviṣṭitāni z 10 z ā tvā çrtatv aryamā pūṣā vṛhaspatiḥ | aharjātasya yan nāma tena te 'ti çrtāmasi z 11 z 3 z

60.

Ç. 6. 122. 4 and 1.

The visible fragments of the last four lines of f. 42b (given above) are clearly parts of Ç. 6. 122; Whitney reports st. 2 and 3 as being in Pāipp. 16. Drawing from Ç. we may get the following possible reconstruction: yajñam yantaṁ tapasā vṛhantaṁ anv ā rohāmi manasā sayoniḥ | upahūtā agne jarasaṣ parastāt tṛtiye nāke sadhamādam madema z 1 z taṁ prajānan prati grhṇāti vidvān vṛhaspatiḥ prathamajā ṛtasya | asmābhir dattaṁ jarasaṣ parastād acchinnaṁ tantum anu saṁ tarema z 2 z * * * *

61. [f. 43a, l. 1.]

* * * *

ne | paspāri viçvā bhuvanāni g*pā antarikṣasya *** vi ***
nā bilaṁ te ghr̥taçcutaṁ nadīnām pathe suçrutaṁ juhomi |
pravidvān **

mumugdhi pāçanyasya pattri vidhavā yathāsat. | anātureṇa
varuṇ* *

the no svastibhir ati durgāṇi veṣyat. | tam açvinā pratigṛhyā
svast*

doṣavena pūṣa se saṁ pra yacchāt. z 5 z anuvākaṁ 12 zz

Read: * | paspāra viçvā bhuvanāni gopā antarikṣasya mahato vimānaḥ z z * * nā bilaṁ te ghr̥taçcutaṁ nadīnām patye suçrutaṁ juhomi | pravidvān* * mumugdhi †pāç anyasya patnī vidhavā yathāsat z z anātureṇa varuṇ* * the no svastibhir ati durgāṇi vikṣat | tam açvinā pratigṛhyā svastaye †doṣavena pūṣā me saṁ pra yacchāt z z 5 z anuvākaḥ 12 z

Of course it is impossible to know how many stanzas preceded these, but it seems probable to me that the hymn originally contained five; for six, or possibly seven, lines stood after the last line visible on f. 42 b and probably not more than two lines are broken from the top of f. 43: about that amount of space would be required for the last three stanzas of no. 60 (if it had five) and the first two and a half of no. 61.

62. [f. 43 a, l. 5.]

ye piç *

cā imām vidyam ākūtim mohayantu naḥ teṣām tvam agne
nāçaya varca *

ttam atho prajām nāçayāgne piçācānaṁ varçaç cittam atho
prajānām yath *

çām mahyaṁ dhārayathāhaṁ kāmayantū me | āçām myahaṁ
rādhatv indriyeṇa

* * tām tvam agne kravyādas sarvān piçācān arcīṣā daha
prati dah *

* * dānān sūra devān vicarṣaṇa yo no durasyād veṣaṇa
yathāçām

* * naḥ enaṣ paçugmitsanty āçāyām puruṣeṣu ca | tāns
tvam sahasra

* * * pi * * i * ṣā * * ha z * z * * * * *

Read: ye piçācā imām vidyām ākūtim mohayanti naḥ | teṣām
tvam agne nāçaya varçaç cittam atho prajām z 1 z nāçayāgne
piçācānām varçaç cittam atho prajām | yathāçām mahyaṁ
dhāraya yathā ha kāmayantū me z 2 z āçām mahyaṁ rādha-
yatv indriyeṇa * * * tām | tvam agne kravyādas sarvān piçācān
arcīṣā daha z 3 z prati daha yatudhānān sūra devān vicar-
ṣaṇin | yo no durasyād veṣaṇaṁ yathāçām * * * naḥ z 4 z
ye naṣ paçūn agna icchanty āçāyām puruṣeṣu ca | tāns tvam
sahasracakṣasaṣ piçācān arcīṣā daha z 5 z 1 z

64. [f. 43 b, l. 1.]

* * * * *

mi rekṣatim devānām sarveṣām sajātānā * d * v * nirṛtir h * * :

* açyapasya pratisaro dyāuṣ pitā pṛthivī mātā yathābhi
cakru devā :

s tathābhi kṛṇutā punaḥ yāṣ kṛtyā nīlavatī yāṣ kṛtyāṣ
paçyāvatiḥ :

kṛtyā yāç cakrun lohinīs tā ito nāçayāmasi | yadivā yad i :
mā jāhur ime bhadṛāsi sunvati | kṛtyāsi kalyāṇy asi sāmum
kartā :

rasvaṁ jahī z 3 z.

Beginning with the second line visible on this page we have the last three stanzas of the third hymn in anuvāka 13; the first one of these is very near Ç. 3. 9. 1. The following gives some emendations which seem possible: kaçyapasya pratisaro dyauṣ pitā pṛthivi mātā | yathābhi cakra devās tathābhi kṛnūtā punaḥ z z yāṣ kṛtyā nilavatir yāṣ kṛtyāṣ peçyavatih | kṛtyā yāç cakrur lohinīs tā ito nāçayāmasi z z †yadivā yad imā jāhur ime † bhadṛāsi sunvati | kṛtyāsi kalyāṇy asi sāmum kartāmyaṁ jahī z z 3 z

The first stanza varies decidedly from Ç in pāda a, where Ç has karçaphasya viçaphasya. The form peçyavant is not in the lexicon, but it seems a possible formation from piç. For pāda a of the last stanza we might read yad devā yad imāç cāhur; aramyam in pāda d is not satisfactory. The general sphere of the hymn seems to be indicated in the second stanza.

65. [f. 43 b, l. 6.]

vṛhat te varçaṣ pṛthatām apa dyām mittrebhy eti :
sudubhis suvarcaḥ ṛte rājā varuṇo vṛavītu tasmāt tvam
haviṣā bhāga :

dāma z çataṁ hemaṁ tān daçayā sapattrāṇ viças tvā sarvān
guṇguvo bhava :

ntu z ya stotipānām praty ut pātayas tvā sujāto vilahā
tvam n*icā z :

indras tvam yoktre adhime vinakty asmāi yas tvā yacchan-
daṁ pratyum si* * :

sbhā jigīṣāṁ pṛtanas saparye vṛhas tam avajāṅghanī* * * :
* rāsyā te balim soma sṛjātān upa sam* * * :

* * * * *

[f. 44 a.] ro abhya prayuṅga damayā sapatnān. | ṛte rājā
varuṇo vṛavītu tasmāt tvam :

haviṣā bhāgadāsa z çataṁ hemaṁ tān damayā sapatnān
viças tvā sarvā :

n guṇguvo bhavantu z 4 z

The number of lines lost from f. 43 cannot be ascertained, but it is probable that this hymn contained not less than six stanzas. In the last stanza it may be possible to read in b

bhāgadhā asaḥ, in c hemān tām damaya, in d viṣas tvās sarvā guṇḡavo. In the first stanza in pāda a it seems possible to read prathatām abhi, in b mitro 'bhy and suvarcāḥ (but I see nothing for sudubhis), and the next two pādas as in the final stanza. Further than these I cannot make suggestions: this seems to be a charm for the increase of a king's glory and dominion.

66. [f. 44 a, l. 3.]

bhagāya rājñe prathamam juhomi viṣve devā :
uttare mādayantām z uçam patnibhya uṣatibhya ābhyah
patim agni ā vaha :

rātahavyā |

In b read mādayantām followed by colon; in d agna and rātahavya.

patim vṛṇiṣva haviṣā grṇānas tam ā vahat savita tam te a :
gniḥ tam iṃdra masmi ṣataṣṭradāya bhagabhaktā bhaga-
vatī suvīrāḥ | :

In a grṇānā is probably the better reading, in b savitā: in c we seem to have indra but masmi I cannot solve; in d read suvīrā.

yam arṣā sam patim asye dideṣita janed icchantam tam iyā
vahāsi | :

sumaṅgaly apatighnī suṣevā rāyas poṣeṇa uciṣā sutasva

In a we may read asyāi dideṣitha, but for arṣā I have nothing; in b it seems clear that we must read tam ihā vahāsi and icchantam fits the connection very well, but jane dhitsantam is a possibility, I think. In d we may read sam iṣā srjasva.

yat te pa :
tim aryamā jāyamānām yām dhātā ca kalpajam ihā vahāsi | a :
bhi vareṇa haviṣā juhomi | prajāṃ nāitu sumanasyamānām

In a read jāyamānām, in b yam and kalpajām; in d nayatu.

patim te dyā :
vāprthivī a dhātām patim mittrāvaruṇā vāto gniḥ saptar-
ṣayo di :

tis soma indras te tvā devāṣ pativatnī kṛṇvantu z 5 z anu

13 zz :

Read: patim te dyāvaprthivī ā dhātām mitrāvaruṇā vāto
'gniḥ | saptarṣayo 'ditis soma indras te tvā devāḥ pativatīm
kṛṇvantu z 5 z 5 z anu 13 z

67. [f. 44 a, l. 13.]

yaç tvārāya pra viveça jānur jānivāt uta | atho tanvaṁ
pasprça ta :

m ito nin nayāmasi.

The ms. is slightly cracked and the first of pāda a is not clear. In a read yas tvārāyaḥ, for b I have no suggestion: in c read pasparça, in d nir.

niḥ tvārāya nayāmasi | ya imān pra vive :
çataḥ ātmānam asya mā hiṁsīr anyatra cara meha bhūḥ |

For b read ya imām pra viveçitha, with colon following: in c asyā.

yejarā :
yemām upāyasi dhehasyāi rayipoṣaṇam. prajāṁ ca tasyā
mā hiṁ :

sīr anyatra cara meha bhūḥ |

In a I think we must read yo 'rāyemām, in b dhehy asyāi rāyas °.

yejarāye viḥāyasi hanāmi vī :
rudhā tvā | atho khanatramīs tvā varṣeṇa yathā bhagaṁ

For a we might read yo 'rāyemām vyāyasi; for the second hemistich I have no suggestions.

yejarāyā :
[f. 44 b.] sūryaṁ str̥ṣu yam āvato kyaṁ yat pāutr̥ṣadyaṁ
dāurbhāgyaṁ tam ito ṇir nayāmasi z 1 :

For a we might read yo 'rāyas sūryaṁ str̥ṣu, but b seems hopeless and so leaves us uncertain about a: with pāutr̥ṣadyaṁ the second hemistich can stand. The stanza is number 5, the hymn number 1 (in anu 14).

68. [f. 44 b, l. 2.]

agner vo balavato balena manyu vya nayāmasi | indrasya
vas somasya vaḥ vṛhaspa .

ter vaḥ prajāpater vo balavato balena manyur va nayāmasi |
yat te sūryaṁ divi deve :

ṣu varcas tasya no dehi tamasi pracetām ahaṁ ca vigras
tviṣitas tviṣīmān i :

mām vācam vi çākṣīya z 2 z

Read: agner vo balavato balena manyum ava nayāmasi |
indrasya vo ° ° | somasya vo ° ° | vṛhaspater vo ° ° | prajāpater
vo balavato manyum ava nayāmasi | yat te sūrya divi deveṣu
varcas tasya no dehi tamasi pracetasah ° z ahaṁ ca vigras
tviṣitas tviṣimān imān vācam vi cakṣiya z 2 z

We might also read vi nayāmasi, and dhehi might be even
better than dehi. If the formulae are to be numbered it seems
that we must count six.

69. [f. 44 b, l. 5.]

vātaṣ purastāt pavamena bhasvān namas te :
vidma te nāmadheyam mā no hiṁsīḥ tapodaṣ puro dak-
ṣiṇataḥ pavamena bhasvā :
n namas te vidma te nāmadheyam mā no hiṁsīḥ | viçvāyur
viçvajanaṇaṣ prati :
cyā diçaṣ pavamena bhasvān. namas te vidma te nāma-
dheyam mā no hiṁsīḥ z :
çivo vāiçvadeva udīcyā diçaṣ pavamena bhasvān. namas
te vidma te nāmadhe :
yam mā no hiṁsīḥ z atiṣṭhāvā bārhaspatya ūrdhvāyā diçaṣ
pavamena bha :
svān. namas te vidma te nāmadheyam mā no hiṁsīḥ z 3 z
iti ṣaḍṛta :

sūktam. z z

Read: vātaṣ purastāt †pavamena bhāsvān namas te vidma
te nāmadheyam mā no hiṁsīḥ z 1 z tapodaṣ puro dakṣiṇataḥ
†pavamena ° ° z 2 z viçvāyur viçvajanaṇaṣ praticyā diçaṣ
†pavamena ° ° z 3 z çivo vāiçvadeva udīcyā diçaṣ †pavamena °
° z 4 z atiṣṭhāvā bārhaspatya ūrdhvāyā diçaṣ †pavamena
bhāsvān namas te vidma te nāmadheyam mā no hiṁsīḥ z 5 z
3 z iti ṣaḍṛcasūktam z z

In the margin opposite this hymn is written ṣaḍṛtasūktam
vātā purastāt. Probably pavamanena should stand for pava-
mena.

70. [f. 44 b, l. 12.]

apa dyor apā utanaḍ apaskadya vadeḍ ahiṁ kalyāṇy āyatāḥ :
smṛtaṁ sumanas santu vidyataḥ |

In a it seems possible to read apo dyor apa uttarād, in b
apaskandya vadhed ahiṁ: in c I think we should have kalyāṇi,
followed by āyatāḥ rather than āyatāḥ; smṛtaṁ is hardly

satisfactory and I have thought of ṛtañ, but no suggestions can be made with confidence; for d it seems as if we must read sumanasas santu vidyutaḥ.

yat parjas tayitnussa sañ sañ vyatate jagat. pa :
tantu dvitīyā trayāvatī pṛthivī prati modate |

The transliteration of pāda a is not certain owing to a crack in the ms. We may read for ab yat parjanyaś tanayitnus sañ sañ vyathate jagat: in c patanti would seem better, and if a form of dvitīya is to stand it would probably be dvitīyās; trayāvatī cannot stand, I think, and tṛṣyāvatī would be a pretty emendation though the change to twelve syllables for d is rather sudden; if tṛṣyāvatī seems worth consideration I would be inclined to push conjecture a little further and read in c udanvatīr yās. Cf. RV. 5. 83. 9.

eṣenābhy arkam dīvrkāṇve :
dhenum kām iva ahiñś tvañ vidyutām jahi māsmaḥ
puruṣām vadhīḥ |

Pāda b seems to end with iva, before which gām is probable though dhenukām is possible; one may suspect that the syllables ṛkāṇve are a corruption of ṛṣabho or else of a verb-form from the root arc, while the letters dīv could lead us in several directions: I think the import of the hemistich is 'the thunders roar lustily.' For cd we may read ahiñś tvañ vidyutām jahi māsmaḥ puruṣām vadhīḥ.

abhikra :
ndāḥ stanayitnor avasphūrjad aṇanyā uta | devā maruto
mr̥data naḥ pātu no :
duritād avadyāt.

Read abhikrandaḥ in a and avāsphūrjad in b; the hemistich in this form is slightly asymmetrical but it results from the simplest emendation: in c read mr̥data (the ms. so corrects), in d pātu.

vīcite pari ṇo nama ādityāḥ carma yacchata | yūyata :
parṇino ṣaram utāparṇo ṛṣādaḥ z 4 z

Read: vr̥jite pari ṇo nama ādityāḥ ṣarma yacchata | yuyota
parṇinaḥ ṣaram utāparṇaḥ ṛṣādaś z 5 z 4 z.

The first pāda is a variant of Ç. 1. 2. 2a.

71. [f. 44b, l. 18.]

Cf. Ç. 5. 14.

kāra tam ij jahi da tvām icakliṣe vyaṁ vadhāya ṣaṁ sasī-
mahe yathā :

[f. 45 a] tvā devy oṣadhaṁ pratīcīnaṁ phalaṁ kṛtaṁ evā tvāṁ
kṛtyane kṛtaṁ hastigrīha parā :
yanaḥ punaḥ kṛtyāṁ kṛtyākṛte pratīcīnaṁ phalaṁ kṛtam.
evā tvāṁ kṛtyane kṛ :

taṁ hastigrī parā nayaḥ punaḥ kṛtyā kṛtāmkr̥tī go dhenukā
vaṭuṁ muṁ nayat. | :

çaktur vyaçaktupeçyaṁ pratīcīṣ prati tad vasat. yān te
cakrur vartaneṣu va :

ntā kūkhur vratāsu ca maṇḍūke kṛtyāṁ yāṁ cakrus tayā
kṛtyākṛto jahi :

agnir vāituṣ pratikūlām anukūlam ivodakam çuke rathāi-
vartatām kṛtyekṛtyā :

kṛtamtāḥ z 5 z anu 14 z

It will be noted that the ms. writes the four pādas begin-
ning pratīcīnaṁ phalaṁ twice; evidently a dittography. Stanzas
1 and 5 here are 9 and 13 of Ç. 5. 14, and Ç. 5. 14. 4ab also
appears; with st. 4 cf. Ç. 4. 17. 4.

Read: kṛtavyadhani vidhya taṁ yaç cakāra tam ij jahi | na
tvām acakruṣe vyaṁ vadhāya saṁ çīçimahi z 1 z yathā tvāṁ
devy oṣadhinām pratīcīnaphalaṁ kṛtam | evā tvāṁ kṛtyena kṛtaṁ
hastagrīha parā nayaḥ z 2 z punaḥ kṛtyāṁ kṛtyākṛte gāur dhe-
nukā †vaṭuṁ muṁ† nayat | †çaktur vyaçaktupeçyaṁ† pratīcīṣ
prati tad vasat z 3 z yāṁ te cakrur vartaneṣu †vantā kūkhur
vratāsu ca † | maṇḍūke kṛtyāṁ yāṁ cakrus tayā kṛtyākṛto jahi
z 4 z agnir ivāitu pratikūlam anukūlam ivodakam | sukho ratha
iva vartatām kṛtyā kṛtyākṛtaṁ punaḥ z 5 z 5 z anu 14 z

In st. 2b the neuter is difficult but not impossible, I think.
In st. 3b vatsaṁ nayat would be a good reading; and in 3d
perhaps pratīcī would be better.

72. [f. 45 a, l. 7.]

agnir dyumnena sūryo jyotiṣā dyāur mahi :
mnā antarikṣa vyacasā diçāçābhiṣ pr̥thivī payobhir idaṁ
rāṣṭraṁ vardhaya :

ntu prajāvat. |

Read antarikṣam, diṣa ācābhiḥ and payobhiḥ, punctuating after each pair of words down to idam.

tvāṣṭā rūpeṇa savitā savena ahar mittreṇa varuṇena rātrīḥ
pūṣā puṣṭīr bhagaṁsena bhagaday idam rāṣṭram vardhay-
antu prajāvat.

Read mitreṇa, puṣṭibhiḥ, and possibly bhāgadheyena bhā-
gadhā.

yāni viḥ
çvakarmāṇi jaghāna medimantarā dyākāprthivī ubhe | ta-
syāhuḥ kṣa :

ttriyam garbham pari mā vapathā mūrdhani cārayasva

We may feel certain in reading dyāvāprthivī, kṣatriyam and
dhārayasva; viçvakarmā ni would seem a better reading: it is
probable that antarā stands before dyāvā°, and sedima is
possible palaeographically, giving sedimantarā.

çchandānsy ābhito mayūkhā^rstoḥ
mā tumā ya jarasyāḥ purīṣam tasyāhuḥ kṣattriyam nirmitam
pari mā va :

patthā mūrdhani dhārayasva |

We might read: chandānsy ābhito mayūkhās stomān †tumā
ye jarasyāḥ | purīṣam tasyāhuḥ kṣatriyam nirmitam ° ° z 4 z

parāṇi tasya vratathā yāpi mahati madaspaḥ
dam kṛṇuṣva durdharāya vā mā tvā dabham sapattrā dip-
satus tava rāṣṭra :

m uttamam dyumnam astu z 1 z

Read: parāṇi tasya †vratathā yābhi saḥate sadaspadam
kṛṇuṣva durdharāya vā | mā tvā dabhan sapatnā dipsatas tava
rāṣṭram uttamam dyumnam astu z 5 z 1 z

73. [f. 45a, l. 16.]

idam tam mittrāvaruṇā havir vām yenāgreḥ
devā amṛtatvam āyan. | yenāsmāi kṣattram adhi dhārayojo
sapattrāṣ pra :

diṣas santv asmāi |

Read tan mitrā° in a, kṣattram in c, and dhārayāujo 'sap-
atnāṣ in cd.

ghṛtasya dhārā mittrāvaruṇā duha vām dhenur anupa :
 [f.45 b] sphurantī deva savitota vāyur agnir bhūtasya patir iha
 çarma yacchāt. |

Read mitrā* in a, duhe in b; devas in c.

çam nas tam :
 mittrāvaruṇā gr̥ṇītām tredhā mitrā bahudhā vaçerām jayate
 seno apa gho :
 şa etat pṛthak satvāno bahudhā bhavantām

In a read tan mitrā*, in b vaçeran; in c read eti, and if
 seno (= senā) does not seem acceptable we will have to read
 senāpa or jayante senā.

hanāma mitrāvaruṇā samitrām bha :
 vāsa bhadre sukṛtasya loke pārayān nas savitā devo agnir
 jayāmedam ha :

vişā kaçyapasya |

In a it almost seems that we must read amitrān; in b read
 bhavāma, in c parāyan.

vāto yaṁ mittrāvaruṇā tad āha havişy antaram
 nirmitam ka :
 çyapasya adhvaryavo marutā yasyāsan tena devebhyo varu-
 ṇāni cakruḥ :
 om̐ tena devebhyo varimāni cakruḥ z 2 z

Read: vāto yan mitrāvaruṇā tad aha havişy antaram nir-
 mitam kaçyapasya | adhvaryavo maruto yasyāsan tena devebhyo
 varimāni cakruḥ z 5 z 2 z

74. [f. 45 b, l. 7.]

Ç. 3. 3.

asikrat svapā iha bhava :
 d agne dambha rodasī urūcī | amuṁ naya namamā rāta-
 havyo yuñjanti supraja :
 sam̐ pañca janāḥ |

For this stanza cf. RV. 6. 11. 4 and MS. 4. 14. 15. Read in
 a acikradat, in b dambhaya where Ç. has vyacasva; in c namasā
 rātahavyam̐.

dūre diçchantam arçāsa indram ā çyāvayantu
 sakhyāya ri :
 puṁ yadi gāyatriyam̐ vṛhatīm arkam asmāi sāutrāmaṇyā
 dadṛçantu devāḥ | :

In a read cit santam aruṣāsa, in b cyāva° and vipram; in c yad gāyatrīm, and in d dadhrṣanti.

adbhyas tvā rājā varuṇo juhāva somas tvāyaṁ hvayati par-
vatebhyah indras tvā:
yaṁ hvayati viḍbhyābhyah ḥyeno bhūtṵ viṣā patemaḥ
In c read viḍbhya ābhyah, and in d viṣa ā patemāḥ.

ḥyeno havin nayatv ā para:
smād anyakṣetre aparūyaṁ carantaṁ açvinām panthām
kṛṇutām sajan te garbhaṁ:
sajātā abhi saṁ saṁ viçadhvaṁ

In a read havir, in b anyakṣetre aparuddhaṁ carantaṁ; in c açvinā and sugaṁ, in d abhi saṁviçadhvam.

ḥyeno haviṣ kaçyapasyopa çikṣe indraṁ vātaḥ pra:
hito dūtā vā viṣi ya catrun. | senāgrāi viṣo vṛṣaṇāno adharā
kāsi:

Reading çikṣaty we can get a good pāda a; and for pāda d we might consider as a possibility viço vṛṣan ā no adharān carāsi: the form viṣi is probably for viçi, and senāgrāi for senāgre, but for the rest I have nothing.

yas te havaṁ prati niṣtyāt saajātā uta niṣtyā z 2 z apāta
indra tāṁ:

mitvāyatheham ava gāyah

Read: yas te havaṁ prati tiṣṭhat saajātā uta niṣtyah | apān-
cam indra taṁ mitvāthemam ava gamaya z 6 z

hvayanti tvā pañca janyāḥ pati mitrāvarṣa:
ta indrāgnī viçve devā viçi kṣemam adhīdharaṁ z 3 z

Read: hvayantu tvā pañca janāḥ prati mitrā avṛṣata | indrāgnī
viçve devās te viçi kṣemam adīdharan z 7 z 3 z

75. [f. 45 b, l. 18.]

prajāpatir a:
nuvartis sa prajābhir anuvantiḥ sa mānuvarti anuvantiṁ
kṛṇotu | :
[f. 46 a] indro nuvantis sa vīryeṇanuvartis somo nuvantis sa
oṣadhībhir anuvantiḥ:
āpo nuvartayas tāṣ parjanyaenānuvartayah tā mānuvartayor
anuvantiṁ kṛṇo:

tu | devānuvartayas te mṛtenānuvartayaḥ te mānuvartayor
anuvartim̐ kṛ :

ṇotu z 4 z

Read: prajāpatir anuvartis sa prajābhir anuvartiḥ | sa mānu-
vartir anuvartim̐ kṛṇotu z 1 z indro 'nuvartis sa vīryeṇānu-
vartiḥ | sa z 2 z somo 'nuvartis sa oṣadhībhir anuvartiḥ |
sa z 3 z āpo 'nuvartayas tāṣ parjanyaṇānuvartayaḥ |
te mānuvartayo anuvartim̐ kṛṇvantu z 4 z devā anuvartayas
te 'mṛtenānuvartayaḥ | te mānuvartayo anuvartim̐ kṛṇvantu
z 5 z 4 z

76. [f. 46a, l. 4.]

payo mahyam oṣadhayaṣ payo me vīrudho dadham̐ |
apām payasvā :

d yat payas tenve varṣantu vṛṣṭayaḥ

In b read dadhan, in c payasvad and in d tad me.

payo mahyam̐ parasvanto hastino me payo da-
dham̐ | pa :

yaṣ patatṛiṇo mahyam̐ vīṇayā me payo dadham̐ |

In b read dadhan, also in d.

payasvāndre kṣettram astu paya :
svad ṛtu dhām̐ | aham̐ payasvān bhūyāsam̐ gāvo mota
payasvatīḥ

For ab read payasvan me kṣettram astu payasvad uta me
dhāman; read ma uta in d.

payo mahyam a :
psarasam̐ gandharvā me payo dadham̐ | payo me viçvā
bhūtāni vāto dadhātu me pa :

yaḥ

In a read apsaraso, in b dadhan.

payo mahyam̐ dyāvāpṛthivī antarikṣam̐ payo dadhat. | payo
me viçvā bhū :

tāni dhātā dadhātu me payaḥ

payas pṛthivyām̐ paya oṣadhīṣu payo dhi :
vy antarikṣa payo dhaḥ payasvatīṣ pradīṣas santu ma-
hyam. z z :

z 5 z anu 15 z

Read: payaṣ prthivyaṁ paya oṣadhiṣu payo divy antarikṣe
dhāḥ | payasvatīṣ pradiṣas santu mahyam z 6 z 5 z anu 15 z
For the last stanza cf. VS. 18. 36; MS. 2. 12. 1, and others.
In the margin opposite st. 1 is written payaṣ prthivyaṁ •.

77. [f. 46a, l. 12.]

aham bibharmi te mano aham cittam aham vra:
vratam mamed apa kratāv aso mamāsaṣ ced asīdapi | āmnā-
sāistrā samhi:
te ramatām mano mayi te ramatām manaḥ āñjanasya
madhuṣasya kuṣṭhasya na:
latasya ca | vīrodikasya mūlena mukhena mardanam kṛtam
madhu me antar ā:
sya mukhena mandanam kṛtam. | tatro tvam vivartasva
narācī iva vartasi |:
yathā nemī rathacakraṁ samantam pari śasvaje evā pari
śasva mā yathā:

[f. 46b] sam payite manaḥ z 1 z

The sphere of this is clear, it is a love-charm; cf. Ç. 6. 102 and the many others. The division of the pādas presented by the ms. into stanzas, and the details of emendation raise many difficulties which cannot be convincingly settled. The last stanza is perfectly clear and is equivalent to Ç. 6. 8. 1: read ṣvajasva mām in c and payate in d. We may feel sure, I think, that the next to the last stanza begins madhu me; it seems possible to read for the first hemistich madhu mayi antar ā syān mukhena mardanam kṛtam: in pāda c, read tatra, and at the end of d perhaps vartāse, but for narācī I can suggest nothing unless we take an entirely different turn and read the hemistich tatra tvam vāi varcasvān araṇī iva vartasi.

Another stanza is as follows: āñjanasya madughasya kuṣṭhasya naladasya ca | virudhas tasyā • • kṛtam; but the emendation in pāda c is not very forceful. To start now with the first words, reading vratam in b and mamed aha in c we get three pādas of st. 1, and in view of Ç. 1. 34. 2 I think we might read for d mama cittam ā sīdāsi (Ç. • upāyasi). In the remaining part we find a whole pāda written twice, the correct form being mayi te ramatām manaḥ (Ç. 6. 102. 2d has veṣṭatām) which would be a good fifth pāda for st. 1 were it not for the intervening letters āmnāsāistrā and these seem beyond emendation.

78. [f. 46 b, l. 1.]

yathedam açvinā triṇaṁ vāto havatu bhūmyām e :
vā vayan̄ vahāmasi yām vayan̄ kāmāyāmahe |

Read tr̄ṇaṁ in a, vahati bhūmyām in b.

utvā mātā sthāpayatu pra :
tvā nudatām açvinā | dā çvaçur iva mātaraṁ mām evājotu
te manaḥ

Read ut tvā in a, probably sã çvaçrūr in c and evār̄notu in d.

yathā :
kṣīraṁ ca sarpiç ca manuṣyāṇām hṛye priyam. | evāham
asyā nārīyā :

hṛdo bhūyāsam uttamaḥ

Read hṛde in b, nārīyā in c.

agneṣ ṭvā tapas tapatu vātasya vrāji mā spr̄kṣa tā :
ni ṣadanāni mād̄hava ut tiṣṭha preh̄y agnivat te kṝṇomi

In b read dhrājir mā spr̄kṣat, in c sād̄hāva.

sūryas tvā tapas tapa :
tu vātasya vrāji mā spr̄kṣa tāti ṣadanāni mād̄hava ut tiṣṭha
prehi sū :

ryavat te kṝṇomi z 2 z

Read: sūryas tvā tapas tapatu vātasya dhrājir mā spr̄kṣat |
tāni ṣadanāni sād̄hāva ut tiṣṭha prehi sūryavat te kṝṇomi z 5
z 2 z

79. [f. 46 b, l. 8.]

hiraṇyapuṣpī subhagā rūpaç cāyaṁ sumāṅgala :
tāv enām bhadrayā dattām amṛtāv amṛte bhage

Read sumāṅgalaḥ in b.

hiraṇyapiḍvaṁ haritaṁ tat te aṅge :
ṣu rohati tenemām açvinā nārī bhagenābhi ṣiñcatām

In a read hiraṇyapiḍvaṁ, in c nārīm, in d siñcatām.

yathā rūpasudhṛta :
s tr̄pyanto yanti kāmīnaḥ evā tvā sarve devarāḥ petayo
yaṁtu kāmīnaḥ :

In d read pretāro yantu.

hiraṇyākṣa madhuvarṇo hiraṇyaparicantane añkaṁ hiraṇya
yas tuva tenā :

syāiḥ patim ā vaha

Read: hiraṇyakṣo madhuvarṇo hiraṇyaparicchandanaḥ | añko
hiraṇyo yas tava tenāsyāi ° °.

yadi vāspa dirocanaṁ yadi vā nabhyas tira | yaṁ
tvā ma :

hyam oṣadhir aṁkena ma nyānaya z 3 z

This stanza appears Q. 7. 38. 5, which has tirojanam in a;
this seems to me better than the tirocanam of the commen-
tator. Read: yadi vāsi tirojanaṁ yadi vā nadyas tiraḥ | iyaṁ
tvā mahyam oṣadhir aṁkena me nyānayat z 5 z 3 z

80. [f. 46 b, l. 14.]

punaṣ prāṇaṁ punar apānum a :
smāi punar vyānam uta soma dhehi | ātmānaṁ cakṣur uditē
samānas tam anu pā :

hi tam anu jīva jāgavi |

Read apānam in a, adite in c and probably samānaṁ; in d
jīvaṁ jāgrhi: the omission of the second anu would improve
the metre.

tvāṣṭā rūpeṇa savitā savena ahar mitreṇa :
varuṇena rātrī indro jyeṣṭhena vrahmaṇāya vṛhaspatiḥ
pūṣāsmāi puna :

[f. 47 a] r asaṁ dadhātu

Read asuṁ in d; dadātu would be better too, in view of
st. 5d and RV. 10. 59. 7a punar no asuṁ prthivī dadātu.

yathādityā vasavo ye ca rudrā viçve devā aditir yā
ca rā :
trī yajño bhagas savitā ye ca | devā yamo smāi punar asaṁ
dadhātu |

Read 'smāi and asuṁ in d; the colon should follow rātrī.

somo rājā :
asucit te punar mā indro marudbhīr aṣvinā te bhiṣaj yad
agnī rudro vasuvi :

t ta punar dāt.

The first pāda of this stanza seems to have been lost; for
pāda b I read somo rājā vasuvit te punar dāt: pāda c begins
with indro; read te in d.

punar dyāur devī punantarikṣam agnir vātaḥ pavamāno
bhiṣajya:

tu | grāhyāṣ pāçām nirṛtyāṣ pāçām mṛtyoḥ parçād vāk ca
devī punar da:

dātu z 4 z

Read: punar dyāur devī punar antarikṣam agnir vātaḥ pavamāno bhiṣajyatu | grāhyāṣ pāçām nirṛtyāṣ pāçām mṛtyoḥ pāçād vāk ca devī punar dadātu z 5 z 4 z

81. [f. 47 a, l. 6.]

idaṁ cakṣur patāvarī mā hiṁsīt purāyusaḥ yad vām :
tamo yad u lapiṣam apa vācam ni dadhmasi |

Read ṛtāvarī in a, in b pura āyusaḥ might be better: at the end of c I would read yat kilbiṣam, in d vācā (with apavācam as an alternative).

idaṁ dhehy ada gaṇam yatho :
rmāti rohati | ayasmayas tarāṇkuço akṣāur aram sam apu
laṁpatu z

In a we may read adhiguṇam or adhi gaṇdam, in b yathormyādhi or better yathormir adhi: in d upa limpata seems probable, and the locative dual might stand at the beginning; I would suggest then akṣyo rasam upa limpata.

yama :
hy ābhyam ujayam nṛcakṣā yaṁ çaṁsenaç çakta nir yaṁ
suparṇā ud āhuç cakṣu :

r uditer anantaṁ somo nṛcakṣā mayi tad darmaṁ dhātu |

The first two pādas do not connect well with either the preceding or following, and it is possible that they were pādas cd of a stanza whose first hemistich has fallen out: a possible reading would be yamo hy ābhyām uj jayan nṛcakṣā yaṁ çaṁsena. It seems possible to read nir ayan suparṇā with some form of çakti at the beginning of the pāda; read uditeḥ and insert colon; the last two words are probably dharmam dadhātu.

yathā cakṣus suparṇa :
çca yathā çvaçrū yathā çunaḥ evā me açvinā cakṣuṣ kṛṇu-
taṁ puṣkara :

sraja |

Read suparṇasya in a, çvaçror in b; kṛṇutām puṣkarasrajā for d: with this stanza cf. Ç. 3. 22. 4.

yasyas suparnaṁ prapataç cakṣuṣā cakṣur ā dadhe
tasyāha samu :

draje uva cakṣuṣā cakṣur ā dadhe z 5 z anu 16 z zz :

The second pāda looks as if pāda d had displaced a more appropriate pāda b; yet if we might read for a yas suparnasya prapātaç perhaps b could stand: in c we might read samudraṁ jetave. This is stanze 5 of hymn 5 in anu 16.

There are suggestions in the first two stanzas of healing some disease of the eye, in the last two the suggestions are rather of a charm for keenness of vision; of course both could stand in the same hymn.

82 and 83. [f. 47 a, l. 14.]

agnis te hāras siṣaktu yātudhāna svāhā vātaṁ te prāṇas
siṣaktu :

sūryaṁ te cakṣus siṣaktu antarikṣaṁ te çrotraṁ siṣaktu
paramāṁ te parāvataṁ :

manas siṣaktu yātudhāna svāhā z 1 z apas te rasas siṣaktu :
yātudhāna svāhā | oṣadhīs te lomāni siṣajantu samudraṁ
de vā :

s siṣaktu yātudhāna svāhā z 2 z

Read: agniṁ te hāras siṣaktu yātudhāna svāhā z 1 z vātaṁ
te prāṇas siṣaktu ° ° z 2 z sūryaṁ te cakṣus siṣaktu ° ° z 3 z
antarikṣaṁ te çrotraṁ siṣaktu ° ° z 4 z paramaṁ te parāvataṁ
manas siṣaktu yātudhāna svāhā z 5 z 1 z

apas te rasas siṣaktu yātudhāna svāhā z 1 z oṣadhīs te
lomāni siṣajantu ° ° z 2 z samudraṁ te † vās siṣaktu yatu-
dhāna svāhā z 3 z 2 z

In 83. 3 vāk would seem a good reading.

The ms. so clearly separates these formulae into two groups that I have not felt it advisable to unite them in spite of their unity as regards content. Opposite 83 the margin has rakṣāmantraṁ ha 4.

84. [f. 47 a, l. 18.]

idaṁ te çiro bhinadmi yā :
tudhāna svāhedam te mastiṣkaṁ ni taraṇanaddi bhūmyāṁ
te hano bhina :

[f. 47 b.] dmi yātudhāna svāhedam te jihvā ni grīvā
bhinaddi yātudhāna svāhedam :

te skandhā ni idam te sāu bhinadmi yātudhāna svāhedam
 te bāhū ni te hṛda :
 yaṁ bhinaddi yātudhāna svāhedam te pariṣūr ni te cṛoṇī
 bhinaddi yātudhā :
 na svāhedam te klomā ni te pṛṣṭhe bhinadmi yātudhāna
 svāhedam te vastā ni :
 idam ta ūrū bhinaddi yātudhāna svāhedam te jaṅghe
 bhinaddi yātudhāna svā :
 hedam te gulhāu bhinaddi yātudhāna svāhedam te pādāu
 ni te tvacam bhinaddi :
 yātudhāna svāhedam te prāṇam ni idam te parūṇṣi bhinaddi
 yātudhāna svā :
 hedam te majjo ni tarāṇenaddi bhūmyām z 3 z

Read: idam te cīro bhinadmi yātudhāna svāhā | idam te
 mastiṣkam ni tarhaṇena bhinadmi bhūmyām z 1 z idam te
 hanū ° ° | idam te jīhvām ni ° ° ° z 2 z idam te grīvām ° ° |
 idam te skandhān ni ° ° ° z 3 z idam te hastāu ° ° | idam te
 bāhū ni ° ° ° z 4 z idam te hṛdayam ° ° | idam te parçūr
 (Wackernagel, *Altind. Gr.* § 51) ni ° ° ° z 5 z idam te cṛoṇī
 ° ° | idam te kloma ni ° ° ° z 6 z idam te pṛṣṭhe ° ° | idam
 te 'vastham ni ° ° ° z 7 z idam te ūrū ° ° | idam te jaṅghe
 ni ° ° ° z 8 z idam te gulhāu ° ° | idam te pādāu ni ° ° °
 z 9 z idam te tvacam ° ° | idam te prāṇam ni ° ° ° z 10 z
 idam te parūṇṣi bhinadmi yātudhāna svāhā | idam te majja
 ni tarhaṇena bhinadmi bhūmyām z 11 z 3 z

85. [f. 47 b, l. 8.]

nandasodalam anta :
 kajiṣṇu hāparajitā amuṁ bhruṇāny arpaya svayam pācān
 yāyatī a :
 srar āitu sahakratur ātu mā prāṇo ātho balaṁ mano dadhātu
 bhadrayā agni :
 r viçvād vāsu mā svastaye dakṣiṇā mā dakṣiṇato dakṣiṇā
 pātu sa :
 vyataḥ paçcād anam vyadhāt pātu sarvasyā bhavahebhya
 çatam āpo divyā mittra :
 sya ca dakṣiṇaḥ | dhātā savitā rudras te no muñcantv
 anhasaḥ | çatam pāçā :
 tu varuṇasya vrahmanaspateç ça te māntan pāçām no viçya
 çatāt pāçe :
 bhyo vayantām z 4 z

This seems little more than words and phrases put together without connection, though there is in several places indication of prayer for protection; such as vyadhāt pātu, muñcantv añhasaḥ. It does not seem to be metrical.

At the very beginning I think nandasodaram is not improbable, then probably antakajiṣṇum and aparajitam, these being in agreement with amuḥ; doubtless we should read bhrūṇāny, but it seems hardly possible to construe two accusatives with arpayā. If asrar is a verb, as seems possible, we would want to read yāyaty asraḥ (followed by a period). Reading āitu mā prāṇo and bhadrayāgnir we would get a fairly good sense for āitu saḥakratur . . . viçvād vasuḥ (followed by period), though it would be quite possible to put the period after bhadrayā and then read vasur mā °; enaṁ vyadhāt pātu would be the last words which can stand, but it seems that a full stop comes after bhavahebhya. Of course dhātā . . . añhasaḥ is good but of the rest I can make nothing though many of the words are obvious.

The above suggestions really offer no help in solving this hymn, for there is nothing in it that gives a solid base from which to work; at least I cannot see it.

86. [f. 47 b, l. 15.]

prācīm diçam āsthām agnir māvātṽ ojame ba :
 lāya diçām priyo bhūyāsām anu mitvā me diço bhavantu
 ghṛtapratīkā :
 dakṣiṇām diçam āsthām indro māvātṽ ojase balāya pratī-
 cīm di :
 çam āsthām varuṇo māvātṽ āujase balāya udīcīm diçam
 āsthām :
 somo māvātṽ āujase balāya dhruvaṁ diçam āsthām viṣṇur
 māvātṽ āuja :
 [f. 48 a] se balāya ūrdhvām diçam āsthām vṛhaspatir māvātṽ
 āujase balāya :
 diçām priya bhūyāsām anu mittrā me diço bhavantu ghṛta-
 pratīkā z :

z 5 z a 17 z

Read: prācīm diçam āsthām agnir māvātṽ ojase balāya |
 diçām priyo bhūyāsām anu mitrā me diço bhavantu ghṛta-
 pratīkāḥ z 1 z dakṣiṇām diçam āsthām indro māvātṽ . . . |

diçām . . . z 2 z praticīm diçam āsthām varuṇo māvatv . . . |
 diçām . . . z 3 z udīcīm diçam āsthām somo māvatv . . . |
 diçām . . . z 4 z dhruvām diçam āsthām viṣṇur māvatv . . . |
 diçām . . . y 5 z ūrdhvām diçam āsthām vrhaspatir māvatv
 ojase balāya | diçām priyo bhūyāsam anu mitrā me diço
 bhavantu ghṛtapratikāḥ z 6 z 5 z anu 17 z

87. [f. 48a, l. 3.]

Kāuṣ. 107.

manāyī tantu prathamam paçced anvyātanvata tam :
 nārī pra vravīmi va çādīr nā santurvarī sādurvyas tantur
 bhavati sādhu :

n oḍur ito vṛkaḥ atho horvarīr yūyam prātar voḍheva
 dhāvajā kharga :

lā yurva paturīr apā agram ivāyanam | patantu pratvarīr
 ivorvarīḥ :

sādhunā pathā avacyu tātubhyete tedeṇāçvatarāv iva |
 pra stomas u :

rvarīṇām kṣaṣayānām astvāviṣam | nārī pañcamāyoṣam
 sūtravat kṛ :

ṇutam vasu ariṣṭo sya vasthā priyamda vāsi tatātutira z 1 z :

Read: manāyāi tantum prathamam paçyed anyā atanvata |
 tan nārīḥ pra vravīmi vas sādhuṇ vas santurvarīḥ z 1 z sādhuṇ
 vas tantur bhavatu sādhuṇ otu etu vṛtaḥ | atho horvarīr yūyam
 prātar voḍheva dhāvata z 2 z khargalā iva patvarīr apām
 ugram ivāyanam | patantu patvarīr ivorvarīḥ sādhunā pathā
 z 3 z avācyāu te totudyete todenāçvatarāv iva | pra stomam
 urvarīṇām çaṣayānām astāviṣam z 4 z nārī pañcamayūkham
 sūtravat kṛṇutam vasu | ariṣṭo 'sya vastā † priyamda vāsi
 tatātutira† z 5 z 1 z

The reading of 2b may not seem good but I regard it as
 probable; Bloomfield reports sādhuṇ otu as the reading of
 three mss. but reads in his text sādhuṇ etu ratho. In 2d Bl.
 reads voḍhave. In 5b Bl. reads kṛṇute vasu, though all but
 one of his mss. have kṛṇutam; in his note he suggests the
 reading here given. For priyamda in 5d we should probably
 read prendra as in Kāuṣ. but for the rest our reading seems
 as hopeless as that of Kāuṣika.

88. [f. 48a, l. 10.]

RV. 10. 152.

çāsa itthā mahañ asy āmittrakhāghāto adbhutaḥ na yasya
hanya :

te sakhā na jīyate kadā cana

In a read mahāñ, and in b amittrakhādo.

vṛkṣo vi mavṛdho jahi vi vṛttrasya :
hanū ruja vi manyumanyu vṛttrahann amittrasyābhidāsati |

Read: vi rakṣo vi mṛdho jahi vi vṛttrasya hanū ruja | vi
manyum indra vṛttrahann amittrasyābhidāsataḥ z 2 z

vi nī :
ndra vi mṛdo jahi nīdā yatsva pradhanyataḥ adhamam
gamayā taso yo :

asmā abhi dāsati |

Read: vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ |
adhamam gamayā taso yo asmāñ abhi dāsati z 3 z

svastidā viçām pati vṛttrahā :
vi mṛdo jahi vṛṣendraṣ pura etu nas somapā abhayañkaraḥ :

In a read patir, in b vṛtrahā and vi mṛdho or vimṛdho; jahi
does not fit in well here, and the reading of RV. is much
preferable * vimṛdho vaçi.

apendra dviṣato mano pa jīyāsato vadham vi mahaç çarma
yaccha va :

rīyo yavadhā vadham z 2 z

Read: apendra dviṣato mano 'pa jīyāsato vadham | vi mahac
çarma yaccha variyo yavayā vadham z 5 z 2 z

89. [f. 48a, l. 17.]

yo titaro mañis tenāti taru :
ṣva saḥ sapattrāñ dviṣato mañe pṛnutasva pṛdanyataḥ |

In a read devo yo 'titaro; in b I think taruṣva dviṣaḥ is the
best of several possibilities: in c read sapatnāñ, and for d pra
nutasva pṛtanyataḥ.

pṛṇu :
[f. 48b] tasva pra dahasva sapattrāñ dviṣato mañe tarāpi
mahatañ duṣvasām varco bhañkti :
pradanyatām

In a read pra nutasva, in b sapatnān; in b ati or ava would be better and then mahatvam dviṣām is at least possible; in d read bhañdhi pr̥tanyatām.

varco jahi manyuṃ jahy ākūtiṃ dviṣatām maṇe | devo
yo ti:
taro maṇis tenāti tara dhūrvatā |
In c read 'titaro and in d dhūrvataḥ.

ye dhūrvanti ye druhyanti ye dviṣanti pra:
tanyataḥ | sarvān sapattrās te manir ṇa manyuṃ dviṣatas
karat.

In b read pr̥tanyantaḥ; in cd sarvān sapatnāns te manir nir.
tava citte ta:
va vr̥te tavāivādhaspadam carām | devo yo nyataro maṇis
tenāti tara duṣvamā:

z 3 z

Read: tava citte tava vr̥te tavāivādhaspadam karam | devo
yo 'titaro maṇis tenāti taruṣva dviṣaḥ z 5 z 3 z

For 5d and 1b tenāti tara duṣtarān might seem as good
as the reading given above.

90. [f. 48b, l. 6.]

Ç. 6. 9.

ā te manaç cakṣuç ca ā mā te hṛdayam dade padoṣ
ṭe padyam ā:
dade yathā tiṣṭhāsi me vaçe vaçe

In ab read manaç cakṣuç cā; in c pādoṣ, and in d vaçe
only once. This stanza and the last one do not appear in Ç.,
nor elsewhere.

vāñccha se pādāu tanvām vācchākṣūr vān:
ccha sakṣnyū akṣo vṛṣanyantyāṣ keçā oṣṭhāu mām te kāmēna
āṣyatām

For a read vāñccha me ; for b vāñcchākṣyāu vāñccha sak-
thyāu; in c akṣyāu and in d çuṣyatām: the sign transliterated
ā in āṣyatām might be a poorly formed çu.

māi tvā:
dūṣanimrgām ṇomi hṛdayaspr̥gam mamed apa kratāv aso
mamāsa:

ç ced asaç ced asīdapi

For the first hemistich I think we may read mayi tvā doṣaṇispr̥cam kṛṇomi hr̥dayaspr̥cam; in c read aha, and for d see hymn 77 where I suggested mama cittam ā sīdāsi.

yasām nābhir ārohaṇam hr̥di samvānanam kṛtam | :
gāvo ghṛtasya mātaro amu sam vānayanu me
In a read yāsām, in d amūm.

mahyam tvā dyāvāpr̥thi:
vī sahyam devī sarasvatī mahyam tvendraç cāgniç cāhoratre
ni yacchatām. z:

Read: mahyam tvā dyāvāpr̥thivī mahyam devī sarasvatī |
mahyam tvendraç cāgniç cāhoratre ni yacchatām z 5 z 4 z
For st. 5 cf. above Nos. 9. 5 and 35. 5.

91. [f. 48b, l. 13.]

Cf. Ç. 2. 24.

bhūlir mūly arjunī punar vo yanti yādavaḥ punar jūtiṣ
kimīdinī:
yasya stha {dam atta yo va prahīt tam utta ma samśāny
attaḥ acchavo jigha:
cchavaḥ haviṣyavaḥ pāçyavaḥ sphātihārī ramahārī vāta
jūte sa:
nojavaḥ punar vo yanti yādavaḥ punar jūtiṣ kimīdinī yasya
stha da:
m atta yo va prāhīt tam utta māmsāny attaḥ z z om̐ tvam
utta smā:
māmsāny attaḥ zz 5 z anuvā 18 z z iti atharva:
[f. 49a] ṇi pipalādaçākḥāyām dvitīyaḥ kāṇḍas samāptaḥ
z z

Ç. 2. 24 is a hymn of eight stanzas divided between male and female kimīdins; above in No. 42 we have a hymn, seemingly of five stanzas, devoted to the male kimīdins and here are the stanzas against the females. An arrangement in five stanzas may be made with some degree of reason, but to emend the words which are supposed to be names of the demons is not possible: feminine vocatives are called for, and I can only suggest as more or less plausible arjuni, jighatsavaḥ, sphāti-hārī, ramahārī, manojavāḥ. Taking up these suggestions we may read as follows: bhūli mūly arjuni punar vo yantu yātavaḥ

punar jūtiṣ kimīdiniḥ | yasya stha tam atta yo vaḥ prāhāit tam
 atta svā māṁsāny atta z 1 z acchavo jighatsavaḥ punar ° ° °
 z 2 z haviṣyavaḥ pāçyavaḥ ° ° ° z 3 z sphātiḥāri ramahāri
 ° ° ° z 4 z vātajūte manojavāḥ punar vo yantu yātavaḥ punar
 jūtiṣ kimīdiniḥ | yasya stha tam atta yo vaḥ prāhāit tam atta
 svā māṁsāny atta z 5 z 5 z anu 18 z z ity atharvaṇi pāippa-
 lādaçākḥāyām dvitīyaḥ kāṇḍas samāptaḥ z z